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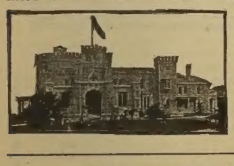
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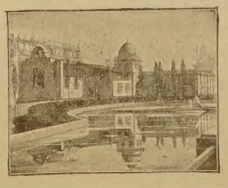

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Editorials and Comments.

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THE ADORNMENT OF CHURCHES AND THE MISSIONARY CAUSE.

THE *Southern Churchman* had, in its issue of August 1st, a weighty editorial on the subject, "Why no Bishop's House at Sitka." The substance of the paper was to show that the attempt that had been made by the Woman's Auxiliary in Western New York to raise funds for the erection of a house for the Bishop of Alaska had thus far proven unsuccessful. That fact was taken as an instance of our missionary work in general, in which the failure of the Church at large to respond to the calls upon it for missionary purposes is notorious.

Over against this fact, is placed the instance of an unnamed church in a Missionary District, which is said to have given $7.50 toward the missionary apportionment last year, and which has just issued a list of eighteen memorial gifts of furniture and ornaments of the Church lately received which are described as elaborate, magnificent, and, by inference, quite costly. Our contemporary does not commit the blunder of assuming that these gifts in themselves constitute a misuse of money.

"We do not wish," it says, "to have an unfortunte remark of Judas flung at our head; though we may say, in passing, that we believe the example of Mary with her alabaster box of ointment is as often and as grossly misapplied as that of the widow and her two mites."

But the two incidents, as typical of larger tendencies in the Church, are set side by side, the acknowledgment is made that both uses for the expenditure of money are in themselves good, and the question is asked whether the right proportion between the two good deeds is commonly found in the Church.

"To draw a hard and fast line between these two concepts of obligation, worship and service, adoration and obedience, is as manifestly impossible as it would be unwarranted. Each has the same purpose, to glorify God, to witness for Him, and to receive His blessing. Each is an instinctive and needful expression of true devotion. They should blend in perfect harmony and in due proportion. There should be no rivalry between them, and in the consecrated and well instructed soul there cannot be."

With *The Southern Churchman*, we feel that too often the right balance between the praiseworthy beautification of the church building and the praiseworthy support of missionary work is not found. It is a fault—shall we say a crime?—that limits and impairs the usefulness of our work. We ought to be able better to find the due proportion between the two.

But at the same time, the statement of a specific instance, such as that given in *The Southern Churchman*, is generally misleading. In all probability, gifts to a mission church such as those commented upon by this article, are gifts, not from parishioners, but from outside. Now the ability to make such gifts implies, probably, the possession of such wealth that the donors are, by the law of God, under the divine obligation to support, with considerable gifts, the Church's missionary work. Those donors may or may not have recognized this duty; but in either case, their gifts for that purpose would not swell the missionary offerings of the mission in question, but of their own parishes, probably in distant cities. Consequently, these gifts bear no relation to the offerings of the missions, and ought not to be compared with them.

On the other hand, the fact that the mission was the recipient of eighteen memorial gifts which, from their nature,

almost certainly came from outside the number of its own people, indicates that the mission is, in itself, too weak and too impoverished to provide for its own legitimate needs. This weakness and this poverty explain the smallness of the offering of $7.50 for missions. The latter amount may have been, in fact, and in most instances such offerings are, more truly the adequate recognition of the missionary duty, than is that made by many, perhaps most, of those city churches which contribute several thousand dollars each to the Church's treasury, in payment of their apportionments. Consequently, while we cordially agree with *The Southern Churchman* in its conclusions, and while we are glad to bear witness to the carefulness which our excellent contemporary has taken not to condemn, even inferentially, the lavish expenditure of money in the adornment of the church edifice, we must maintain that the illustration given is one that is really not germane to the consideration. Gifts from wealthy Churchmen to the adornment of a mission church do not lay upon the few members of the latter the duty of contributing, in corresponding degree, to the missionary treasury. They only emphasize the probability that the mission parishioners are already carrying as heavy a load, in the support, partial or entire, of their own work, as they can bear.

But we may go even further in our analysis of the conditions which produce this wrong relation between two different forms of Church work. Our present missionary system is based upon the proposition that a few cents from each communicant are all that is required for missionary purposes. The donors of those eighteen handsome gifts may, or may not, be connected with parishes that have paid their apportionments in full. If they are, then the whole burden of our missionary pronouncements is to the effect that these people have accomplished their full duty. The list of parishes, and likewise of Dioceses, that have contributed their full quota toward the apportionment, is everywhere accepted, officially and unofficially, as an intimation that the fortunate members of these parishes or of these Dioceses, have no further duty toward the Church's missionary work. Individuals in those parishes or Dioceses may themselves have contributed nickels or nothing; but so long as the parish corporately has contributed an amount equal to a few cents from each of its members, our system assumes that these persons of wealth are freed from any other duty toward the Missionary Society. It is to the credit of these people, therefore, that they seek *some* outlet through which to make their thank offerings to Almighty God, and that they find it in the opportunity of beautifying His house of worship in some distant portion of the mission field, where the people are too few and too poor to support their own work and to provide for themselves the decencies of public worship.

We blame Catholic Churchmen for the apathy toward our general missionary work which we so often find. Brothers, the work is preëminently *ours,* whose belief in the Church is perhaps stronger and more definite than is that of other Churchmen. Why, then, do we so faintly translate that belief into action? Why are we not, where we have the pecuniary ability, the leaders in the support of the Church's general missionary work? Surely the command to "Go into all the world and preach the gospel to every creature," is as truly an integral requirement of Catholicity as is any other postulate of the Catholic Religion. Yet the fiscal year of our official Missionary Society is about to close with a large deficit, for which *we,* Catholic Churchmen, are in considerable part—not wholly, we are glad to say—responsible.

But having said this, and while abating in no degree our plea to our fellow Churchmen to repair this great wrong, we must also lay a large measure of blame upon an official system that is based upon corporate instead of upon individual responsibility, and that exhausts its efforts in the attempt—which of course has proven fruitless, as it always will prove—to get the Bishops to get the clergy to get the people to contribute uniformly a few cents apiece for the great work of the extension of the Kingdom of God.

That we should end the missionary year with a missionary deficit was as inevitable twelve months ago as it is to-day, because *the people are not individually reached by our system.*

But upon the little missions in our frontier Missionary Jurisdictions, which, out of their penury, have contributed $7.50 to the Church's great work, does not rest the greater responsibility.

WITHOUT especial comment, except to observe that ceremonial and symbolism are the natural expressions of mankind where they desire to pay reverence to one person, we place side by side some quotations from the New York *Times* relating to a recent visit of President Roosevelt to the U. S. S. *Kearsarge* on a Sunday morning, at the time of divine service, in which he was received with the honors which the people of the United States, through their official representatives, deem fitting to the approach of their Chief Magistrate; and the corresponding honors which the Catholic Church deems fitting at the approach of the King of kings, to His people in the Eucharistic worship:

The Honors Officially Accorded the President. [From the New York *Times*, Aug. 17.]	The Church's Worship of Her King.
"Official formalities were begun at 9 o'clock this morning, when Rear Admiral Barker, Commander in Chief of the fleet, accompanied by Capt. Hemphin of the *Kearsarge,* and Flag Lieutenant E. W. Eberle, went in a barge to the *Dolphin* to pay his respects to Secretary of the Navy Moody. An hour later Secretary Moody, accompanied by Ex-Secretary Chandler, returned the visit, being received on board the *Kearsarge* with special honors.	Morning Prayer, preparatory to the Holy Eucharist.
"They remained on board to attend divine service.	Morning Prayer alone not sufficient.
"When Admiral Barker was informed that the President also would attend the service, orders were issued for all officers to appear in special full dress.	Special Eucharistic Vestments.
"Shortly before 11 A. M. President Roosevelt arrived near the *Kearsarge* in the naval yacht *Sylph.* Flag Lieut. Eberle put off in the steam barge to present to the President the Admiral's compliments, and to conduct him aboard the flagship. On board the *Kearsarge* the President, as he came over the side, was received with honors due to the President of the United States. The band was paraded,	The Processional.
"the marines presented arms, the bugle sounded a fan-fare, and the drums gave four ruffles. Then the band played 'Hail to the Chief,' and Admiral Barker received the President on the quarterdeck.	The Genuflexions. The *Benedictus Qui Venit.* The Reception.
"The service was conducted by Chaplain Isaacs of the *Kearsarge* on the after part of the covered gun deck. The President and his party occupied seats immediately behind the Chaplain, who in conducting the service faced the enlisted men. The ship's officers were arranged in the rear of the President's party.	The Orderly Arrangement of the Ministers and People. The King on His Altar Throne.
"The music was led by the flagship's orchestra.	The Choral Celebration.
"When the President left the *Kearsarge* at 1 P. M. the sides of all the ships were again manned and every honor was paid except the firing of the salute, which was omitted because his visit was unofficial and was made on a Sunday.	The *Gloria in Excelsis.* The Recessional.
"At 5 o'clock Sir Thomas Lipton on board his steam yacht *Erin,* followed by the yacht *Privateer,* passed the fleet. Sir Thomas stood on the bridge of the *Erin* and saluted each ship as he went by."	The Bow or Genuflexion on leaving the Church.
If all this—	Why not this?

It has been said that President Roosevelt was repelled from

the "Episcopal Church" by reason of his distaste to kneeling and to the "formalism" of the service. Yet he is able, without protest, to submit to a formalism equivalent to that of the most extreme Ritualism current in the Church, when he, as President of the United States, is the central figure to whom homage is done.

Is it less fitting to do reverence to the King of kings?

OUR New York contemporary, *The Churchman*, has an admirable editorial leader in its issue of last week, headed "A Chief Executive is as Necessary for the Church as for the Nation." The trend of the argument is that while the American nation has grown together as an organic entity, with an executive who "is not only the constitutional but the representative head of the nation," the Church has remained largely in the anomalous condition of a group of independent Dioceses, "unable to express the mind or to interpret the conscience of the Church except at intervals of three years." It might have been added that at those intervals the due expression called for is generally postponed for sheer lack of time. The conclusion is expressed in these words:

"If the Church is to realize herself as a national Church, and if the members of the Church in the United States are to grow up to the full consciousness of their obligations as citizens of the Kingdom of God, there must be some expression of the national ideal in her organization. It is as necessary to free the Church from the evils of diocesanism as from the kindred evils of parochialism and individualism. Some additional and more effective form of organization, therefore, whether it be provinces or some similar system, with an executive head for the National Church, has become a necessity."

We cordially agree with our contemporary, and we even go so far as to believe that the progress of the Church will remain almost at a standstill until such organization shall be effected.

We sadly need an executive head to be, after a constitutional manner, the administrator of the Church; and we also need most imperatively, a system whereby groups of perhaps a dozen neighboring Bishops in any immediate locality, may have the power quickly to investigate and quietly to adjust any ordinary difficulties that may arise. Few who are not in touch with the actual life of the Church realize how frequently this urgent necessity is felt, and how unfortunate it is, very frequently, that we have no way of meeting an emergency.

In making provision for the consecration of Bishops, in passing upon questions that may arise with relation to the fitness or orthodoxy of Bishops-elect, and in investigating and quieting any difficulties that may arise in connection with any Bishop or Diocese, such a system is most necessary; and, as we have frequently observed, in no other manner will the missionary work of the Church ever be adequately done.

It is a pleasure to know that *The Churchman* is alive to the urgent necessity.

THE death of Lord Salisbury calls for an expression of appreciation from us as Americans and as Churchmen. Politically, he was the first of the long line of British Prime Ministers who tried to bring about a really friendly relationship between the English and the American people. He found the American people as a whole characterized, not without some reason, though certainly exaggerated, by a violent Anglophobia. He retired with the two nations closer together in the bonds of mutual friendship than, possibly, are any other two nations on earth. For this achievement, which we earnestly trust may never be broken, Lord Salisbury was very largely responsible.

And as Churchmen we have to thank the late Premier for the high character of his appointees to ecclesiastical preferment. The fact that Lord Salisbury and Mr. Gladstone divided between them the appointments to the English episcopate for practically a whole generation, and that both of them, in the main, used that power wisely, has, we fear, led English Churchmen to forget the frightfully insecure tenure of staunch Churchmanship in their episcopate. Humanly speaking, it seems impossible that the men who are likely to have incidentally the higher positions of the Church within their gift during the next generation, will be either able or willing to continue the precedents thus set. It is doubtful whether the future Prime Ministers, for many years to come, will even be Churchmen; it is more than possible that they will not even be Christians in any practical sense. The danger from this condition is appalling.

We have felt that a great opportunity was lost when Churchmen made no attempt to secure systematic reform of existing anomalies, during the life of the Parliament elected in 1895 on a distinctly Church issue, when the enormous Conservative majority that is, for the most part, still maintained, was obtained on that issue, and when Salisbury succeeded to the premiership laid down by Lord Rosebery. It would seem as though that was the time to strike for Church reforms; it is doubtful if a like opportunity arises again within the next generation. It is only too probable that the enemies of the Church will essay to do, in their own destructive way, what her friends did not attempt to do in the way of protection to the Church.

Lord Salisbury's influence was, however, on the whole, a beneficial one to the Church. We fear his mantle has not been thrown upon his successors.

ANSWERS TO CORRESPONDENTS.

ANGELUS.—(1) There is no such work in English. The books of the French and Latin writers have to be consulted.

(2) The places in the Communion service in which the ordination of the three orders takes place have varied very much in the different pontificals, and as there is no uniform rule, no one reason can be given for the various places appointed.

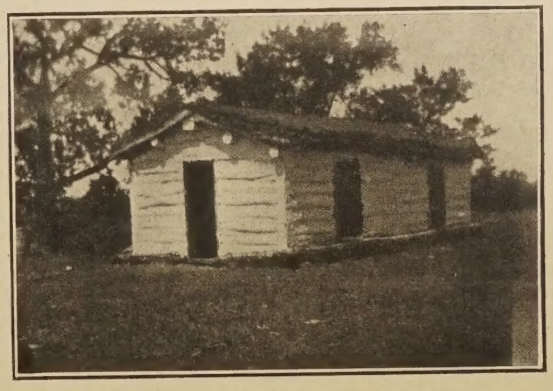
(3) None whatever. When the choir and clergy enter the church processionally, the juniors should always precede. There is no authority for the reversed order in entering the chancel.

(4) The Bishop holds his staff in his left hand, and his chaplain stands at his left hand.

A SIGNIFICANT BUILDING.

OUR work amongst the Indians on the Standing Rock Agency, N. D., has two main stations. One is on the bluffs of the Missouri, about four miles south of where the Cannon Ball empties into that great river. Here we have a neat frame church, quite well furnished with altar, font, lectern, organ, Communion service, and bell.

But twenty and thirty miles west, in what is known as the "Porcupine" sub-division of the Agency, dwell a number of



INDIAN MISSION CHURCH, RED HAIL CAMP, N. D.

Indians attached to the Church. The distance is too great for them to attend worship at all regularly at Cannon Ball.

So services were started about three years ago under charge of a lay reader, Martin Pretty Feather. There was no place to hold them except small and inconvenient houses. The Indians asked the Bishop to build them a church. He had no funds to do so. They raised a small sum themselves and placed it in his hands, hoping it would be a seed which would speedily grow. It did not. Some forty dollars lie now in the savings bank, awaiting additions which do not come.

But these poor people were determined to have a place of worship, however humble. They would not touch the money previously given—that is meant for what they would deem a really good and substantial structure.

They put their own unskilled hands to the work; they cut down cottonwood trees along the Cannon Ball river—the only place where trees grow in that region—and on its bank they constructed a plain rectangular building of logs, roofed with sod laid on poles. Lumber for the floor and doors and windows was bought and paid for out of their scanty earnings. They have just made their simple altar, which is the only furniture.

There is very much that is encouraging in the progress of the Church in North Dakota; but it is doubtful whether there is anywhere in the state a more significant and cheering token, than this log hut standing where the prairie edges the Cannon Ball river at the point known as "Red Hail Camp."—*North Dakota Sheaf.*

A LAMBETH CONFERENCE IN 1908.

The Year Determined upon so as not to Conflict with the American General Convention.

A HANDSOME WHITE FRONTAL FOR ST. PAUL'S CATHEDRAL.

The "Ingram Houses" Incorporated.

NEW SITE FOR THE COWLEY FATHERS' LONDON HOUSE.

Other English Church News.

London, August 11, 1903.

IN RESPONSE to inquiries which have already begun to be current, the Archbishop of Canterbury has caused it to be publicly announced that the next Lambeth Conference will be held, *Deo Volente*, in the summer of the year 1908. The last Lambeth Conference was convened in 1897, nine years after the immediately preceding one of 1888; the year 1897 being chosen as the 1,300th anniversary of the landing of St. Augustine in England. The year 1907 is the year of the General Convention of the Church in the United States, and it would therefore, it is thought, be an inconvenient year for the attendance of the Bishops of that Church at a Conference in England. After careful consideration, therefore, it has been decided that 1908 will be a more suitable year than 1907 for the next of these Pan-Anglican Conferences at Lambeth.

In its new women's pages, the *Guardian* published last week an illustration (herewith reproduced) of the magnificent new white Altar Frontal at St. Paul's Cathedral. The accompanying letter press states that this new Frontal was designed by Mr. Medland, F.R.I.B.A., and the whole of the work has been executed at the St. Katharine's School of Embroidery, 32 Queen Square, W. C., under the direction of Sister Ellen Mary, the Sister Superior of the Convent.

"The Frontal consists of three panels representing three phases in the life of St. Paul. On the left we see Saul of Tarsus watching the martyrdom of St. Stephen. The rays of glory are beheld coming down from Heaven, and the stones which are falling on the Martyr are cleverly portrayed, whilst the figure of Saul appears in the foreground, and the drapery of his garments is beautifully worked and delicately shaded. The panel on the right side represents St. Paul before King Agrippa and his sister Bernice, the figure of Cornelius being seen in the background; behind the royal seat is a wonderfully worked curtain; the hands of the apostle are manacled and the expression on his face is very fine. In the central panel is seen our Lord in glory; in His left hand is the open book bearing the Alpha and Omega on its pages, whilst His right hand holds a crown of glory which he is depositing upon St. Paul, who kneels before Him. The Saviour is seated on the rainbow and the background is a Vesica of delicately shaded silks. Between the outside panels are figures of the four Archangels under canopies, that of St. Michael in scale armour being, perhaps, the best; in one hand he holds a flaming sword, and in the other the balances in which he is weighing souls. On the Super-Frontal are a number of adoring angels alternating with conventional flowers. The whole of the work is upon a ground-work of white brocaded silk, though so overladen is it with needle work that it is almost impossible to discern the ground-work except in the Super-Frontal. This Frontal is 12 feet long, and the whole of it is solid needle-work. It has taken three and a half years to embroider."

It was presented (it is added) by a lady to St. Paul's, having cost about £500.

The "Ingram Houses" project has certainly been conceived in the spirit of truest Christian philanthropy; and, when carried out, will meet a very real domiciliary *desideratum* in respect to men in business in London (whether young or old) who are single and living on small salaries. The Ingram Houses, Limited (named after the present Bishop of London), have been incorporated as a company limited by shares, and with a capital of £55,000, divided into 55,000 shares of £1 each. The object (as the published advertisement states) is to "provide residential clubs for clerks and young men in business, at a convenient distance, with reasonable comfort, and the advantages of company." The scheme was originated by the Church of England Men's Society, but is being developed and to be worked independently. The first site has been located in Stockwell Road, S. W., and a house has been designed to accommodate 208 men, containing baths, billiard rooms, bicycle house, dining hall, lecture hall, and gymnasium, smoking room, library, and electric light. Holders of 250 shares can nominate a tenant for one room. Among those who already hold that number of shares or upwards are Canon Scott-Holland and the Earl Beauchamp. The tariff of rooms will be from 7*s.* 6*d.* to 14*s.* a week.

From a published letter of the Bishop of Stepney it appears that the Church of England Men's Society have themselves attempted to meet the need on a small scale of cheap, comfortable, and cheerful lodgings for young men coming up to London for study or employment. They have taken and furnished a house in the West End and within easy reach of the city, capable of giving home life and comforts to nineteen residents; the cost being from 12*s.* 6*d.* to 15*s.* a week for board and lodging. A preference is given to members and associates of country branches of the C. E. M. S., but other young men who can provide satisfactory references will be gladly received, so far as the accommodation allows.

With the *Cowley Evangelist* for August there has been issued a printed statement announcing a decidedly new development in respect to the future of the London House of the Society of St. John the Evangelist. The statement is signed —for the Building Committee—by Sir Theodore Hope, Mr. F. H. Rivington, Hon. Joint Treasurers, and Colonel Jervoise, Hon. Secretary; whilst for the Society—by Father Page, the Superior, and Father Waggett. Among others, whose names also appear as members of the committee, are the Bishops of London, Bristol, and Stepney, Canon Newbolt, Prebendary Villiers, Rev. W. B. Trevelyan, the Earls of Shaftsbury and Beauchamp, Viscount Halifax, Mr. W. J. Birkbeck, Mr. D. C. Lathbury (of the *Pilot*), and Mr. Athelstan Riley. The circular begins by recounting how in the course of the Evangelist Fathers' ministrations in London, the need for an establishment there of their own has been increasingly felt. In accordance with a representation addressed to the Society by about seventy of the beneficed clergy of London, and with the consent of the then Bishop of London, it was decided in 1897 to build a branch house in London, and what was thought would prove a suitable freehold site was purchased in Dartmouth Street, Westminster, for £6,935. In 1901 one of the houses on the site was adapted for residence, and a temporary chapel was built in the rear, at a cost of £900; and Fathers Hollings and Waggett came into residence at Easter of that year. At present, Father Waggett and two other fathers are in permanent residence, and are fully occupied in work in or near London; and throughout the year, especially during Lent, the House

WHITE ALTAR FRONTAL, ST. PAUL'S CATHEDRAL, LONDON.

is also of immense advantage to the fathers who visit from their principal House at Cowley St. John, Oxford. But there is no room whatever to spare for visitors, and it is therefore impossible to offer those facilities of separate or of corporate retreat which are so essential to the success of the work. In view of these facts, the committee decided last Christmas to make an effort to build a first portion of the proposed house, which would occupy sites Nos. 14 and 15, Dartmouth Street, at the estimated cost of £5,500. A meeting in support of the project was held in May last at Grosvenor House, the Bishop of Stepney in the chair. The result up to August 1st is that the building fund has been increased to £3,810; to complete the estimate, £1,690 being therefore needed. The circular then goes on to say:

"A new development has now been created by the past season having proved that the reconstruction and revival of the Imperial Theatre has rendered Dartmouth Street very noisy at certain hours and periods. Father Waggett has felt obliged, most reluctantly, to pronounce it no longer suitable for the Retreats and other purposes, to the effectiveness of which, quiet is indispensable. Simultaneously, a site at the corner of Great College Street and Tufton Street, opposite the southern gate out of Dean's Yard, has been cleared of houses and obtained from the Ecclesiastical Commissioners on lease for 999 years. This site, having on the West the Church House, with its (future) chapel, and on the other three sides buildings connected with the parish and Westminster School, has been recognized by Fathers Page and Waggett and their Society, as also by the committee, as almost ideally suited for the purposes of the 'London House.' A cordial welcome to it is offered by the rector of the parish, Archdeacon Wilberforce, and by the Dean of Westminster."

This site has consequently just been secured, and arrangements are in progress whereby it is believed that the ground rent will be permanently provided for by a capital sum, to be invested in Government securities, obtained from the sale of the premises in Dartmouth Street. The scheme, however, involves the expenditure of £8,000 within a definite period, and in order to meet this, the committee appeal very earnestly to "all who have at heart the increase of true religion, and the duty of combating the growing indifferentism of the age," to aid in making up the estimate of £5,500 by £1,690, as above shown, besides adding £2,500 to complete the £8,000 thus required. The sum needed immediately is therefore nearly £4,200. Donations towards the sum to be raised, or promises (which may be spread over three years) will be received by Sir Theodore Hope, 21 Elvaston Place, S. W., or Mr. F. H. Rivington, 44 Connaught Square, W.

We may be quite sure, certain, positive, that the Prime Minister (Mr. Balfour) is not so much as even an infinitesimal fraction of a true Churchman, or else he would have brushed aside the small fry of cantankerous Protestants in the House of Commons who were opposing the Bishoprics of Southwark and Birmingham bill and passed that most important ecclesiastical measure into law this session. The *Times* newspaper finds it hard to conceive of any adequate reason why Parliament should have hesitated to give immediate sanction to the bill, at least as far as the Birmingham scheme is concerned. The abandonment of the bill by Mr. Balfour only shows (says the *Church Times*) "the deplorable weakness of the Government."

It is announced that the Primate will attend the Worcester Diocesan Conference, to be held in Birmingham during the first week in October, and will speak in support of the Birmingham Bishopric project.

The Liverpool See has been presented with a pastoral staff, the gift of a lady who, more than twenty years ago, left a sum of money for that purpose. For accepting the crozier, and thus obeying the Church's ceremonial law, the Bishop of Liverpool has, it is not surprising to see, drawn the fire of the *English Churchman*.

Apropos of the Rev. Darwell Stone's appointment to succeed Prebendary Brightman as Librarian of Pusey House, the editor of the *Oxford Diocesan Magazine* writes therein this month as follows:

"Dorchester's loss is Oxford's gain, and we may say the gain of the Church at large, for Mr. Stone will have, we hope, more leisure for the production of many such works as those for which he is already well known, not only in the Diocese, but to Churchmen in general."

Mr. John Murray will publish in the autumn what the *Times Literary Supplement* calls the "full story" of Fountains Abbey, Yorkshire. The author is Dean Hodges, principal of the Episcopal Theological School at Cambridge, Massachusetts.

The Bishop of Brisbane (Dr. Thornhill Webber), who has now passed away after a long and suffering illness, whose soul may God rest! has left behind him the record of a truly notable life work, both as a parish priest and Colonial Bishop. The son of a consulting surgeon of Norwich, by the daughter of a baronet, he was born in London in 1837; and from 1864 to 1885 he was the first vicar of the parish of St. John the Evangelist, Red Lion Square, W. C., where he built the present stately church, the clergy house, and schools to accommodate 750 children, at a cost of £50,000, which sum he is said to have collected himself. Latterly during his vicariate he was on the London School Board, was one of the Governors of Lion College, and otherwise did much and useful extra parochial work. Since he became Bishop of Brisbane in 1885, "that vast Diocese" [says the *Church Times*] "has, through his untiring efforts, been divided by the creation of a new See for Central Queensland at Rockhampton. When he went to Brisbane, he found in Central and Southern Queensland only 33 clergymen and 39 churches. He has left 68 clergymen and 104 churches."

J. G. Hall.

TEMPLE MEMORIAL.

A MEMORIAL to the late Frederick Temple, Archbishop of Canterbury, is to take the form of a fund for granting scholarships at Blundell's School, Tiverton, Devon, at which Dr. Temple received his earlier education, and other scholarships, for Blundell's graduates, at Oxford or Cambridge. Blundell's School is an ancient foundation, dating from 1599 when the original funds were bequeathed for the purpose by Peter Blundell, of Tiverton, and the school was opened in 1604. An American subscription list has been started with the signatures of the Bishops of Albany, New York, and Washington, the Hon. Secretary being Mr. J. H. Buck, 49 N. 8th Ave., Mount Vernon, N. Y. The Mount Vernon Trust Co., at that post-office, will receive funds.

THE IMPROVEMENTS AT ST. BARTHOLOMEW'S.

Elaborate and Costly Bronze Doors, Memorials of Cornelius Vanderbilt.

BROTHERHOOD ASSEMBLY ON THE ROOF OF ST. BARTHOLOMEW'S PARISH HOUSE.

ONE of the bronze doors, a part of a series already fully described in this correspondence, has been put in place in the front of St. Bartholomew's Church. It is the north one of the series, and is considered remarkable as being the largest bronze ever cast in this country. The doors are 12 feet high and 7 feet wide, and panels, borders, and back are in one piece. While one of the doors is in place the front of the church is still covered with a wood hood, to protect the workmen. After this hood is removed it will be possible to photograph doors and front, showing the elaborate decorations, of which the doors are the smallest part. General regret is expressed that such a work of art should be placed in the front of a church that, with improvements making in the Grand Central Station, will be overshadowed by railway buildings. The present small plot in front of the church is to be covered, and the station much enlarged.

Each part of the single door now in place contains three deep relief panels. These are not inlaid, as usual, but are cut into the door itself. The feature of the door is the centre panel, forming two parts, each considerably larger than panels above and below. One of the centre panels has figures of SS. Philip and James, the other of SS. Andrew and Bartholomew. Above are sculpture representing the "Adoration" and the "Ascension," and below, those portraying the "Betrayal" and the "Giving of the Keys." The door has a massive loop handle, made in one piece with the main door. The entire front, including portals and these doors, is to cost $200,000, and is a memorial of Mr. Cornelius Vanderbilt, who was vestryman and benefactor of the parish. The memorial is being erected by Mrs. Vanderbilt.

Once a year it is the custom of the Local Assembly of the Brotherhood of New York to hold a summer meeting on the roof of St. Bartholomew's parish house. The meeting this year was well attended, and had as speakers the Rev. H. R. Hulse of St. Mary's Church, Manhattanville, and Mr. James B. Reynolds, secretary to Mayor Low. Mr. Reynolds was for some years engaged in East Side Settlement work, and his topic at the meeting was "Ways to Reach Men." He laid emphasis upon naturalness, and upon practical help for them after they may have been reached by an acquaintance.

Religion--Personal and Social.

By the Rt. Rev. F. D. HUNTINGTON, D.D., LL.D., Bishop of Central New York.

I.—DIFFICULTY OF THE EQUATION.

MAN is individual: Man is social. We must start with this twofold postulate. The ceaseless problem lies in the adjustment of the two necessary parts of the one whole to one another. All along, from time to time, attention has been turned to the relation of the individual to that ingredient or element in human kind , however promiscuously constituted, however loosely organized, however indistinctly defined, called "Society." It is obviously not a relation of law, obligation, or authority, but of common wants, habits, and tastes, and is largely voluntary. At an early period of Oriental and Greek letters there began to be traces of an attempt at a Social Science. Political theories and experiments, ethical principles, with various local influences, have done something to carry forward the study; but, while the literary accumulation in civilized lands is vast, no very satisfactory result has been reached. Exact science must look to other fields, with less confused data, and less complicated materials. During the present generation the social question in the Church in this country has sprung into a remarkable prominence. Before that a conservative and timid instinct had restricted the sphere of religion to piety and prayer, shutting off, in great measure, the application of the Second Commandment of the Saviour's twofold Law of Love to social men and classes of men, excepting in acts of charity. It was, in fact, a kind of shock to Episcopal nerves when several priests and prophets began to preach the good news of Human Brotherhood, and set in motion the impartial and practical working of such agencies as the Church Social Union, the Grahame Lectureship on the Divine Aspects of Human Society, the Church Association in the Interests of Labor, with measures and appeals which aroused a new spirit and enlisted vigorous minds in what might be regarded as a new movement.

If what I am writing of the personal and social character is read at all, it will be by persons baptized, and so, nominal Christians. By society I mean those people of both sexes in Christendom who are not of one political or theological or philosophical creed, of one nationality or language, or strictly of one class as to property or influence, but who, where they live, are on terms of frequent intercourse and meet each other with a degree of mutual assent and pleasure, on their own terms of courtesy and fashion. It is in the nature of such combinations that occasions must very often arise where individual opinions, tastes, habits, views of life, and even principles,come in competition with those which are prevalent and acceptable, around them. In addition, therefore, to personal responsibility, which goes everywhere, there is a social responsibility which, however regarded, is a reality, and is an element in human welfare everywhere. It may be answerable for a service of Truth and Righteousness, or for insincerity, heedlessness, and depravity. It may be anti-Christ.

From the first there have been shifting relations in this constant mutual dependence between the individual and the race. In every period of history, every political organization, every social theory and arrangement, the necessity has persisted, and the law has held fast; but the operation of the law has not been uniform, and its changes have made up no small part of the historic process. With the revolutions in government and the ever increasing social complexity, the problem of reciprocal rights and duties has become of late more difficult than ever.

In this perpetual conflict and readjustment of claims a Catholic Faith embodied in the Kingdom of Christ must bear a decisive and vital part. There can be no escape.

What we now see, and feel as well, however, is a widespread attempt to apply to the social system what is best in natural human benevolence and in scientific philanthropy without a recognition of the royalty of Christ or the authority of the Divine Revelation in and through Him. Except the eternal and open war between moral Right and Wrong in the world, this is the issue before the Church.

As to the identity of the Kingdom of God on the earth with the Church of Christ, or what the relation of the Incarnation to the heathen is, the debate may be said to be still open. At the bottom of it are the roots of the two living schools of Churchmanship. What is the unity of mankind? If it be a literal social unit, where is the instance, or pattern of it? What are the constituent elements of the "body"? In the Old Testament, is the divine economy tribal, or national, or provincial? Taking the Pentateuch as history, the individual evidently antedates society, personality is primary, and, whatever the final cause may be thought to be, the personal relation of the soul to the personal Creator is the supreme religious fact. Splendid as the patriarchal and royal periods are, nothing in organization, psalm, prophecy, contravenes this inherent and transcendent law of the direct eternal relationship of every personal soul to the Personal God.

On this verity, we believe, the Almighty Builder of the Universe and the ages has built His Church. How His eternal purpose could have been accomplished without it we have no power to conceive. For a kingdom there must be not only a king but subjects. For a family there must be two parents, with offspring. For Salvation and a Saviour there must be souls to be saved. We do well to magnify our ecclesiastical inheritance as having an apostolical constitution; nothing more justly distinguishes the historical Church from the voluntary sects; but personal traits have been nowhere more marked than in the twelve men of the Apostolic College. In the initiatory Sacrament personal Christianity and responsibility could not be more especially declared than in the baptismal act and giving of the name. Like the flame at Pentecost, the water is "upon each of them." Not to distribute the "one bread" for individual participation is violating or deforming the Communion. Weighty as is our Lord's explicit affirmation of the corporate character of the Gospel of the Kingdom, it is impious to use it for hiding the intensely personal appeal of all His precepts and discourses. Unless St. Paul and St. John were Churchmen we do not know what they were. So plain is the proof that however definite was the whole design of redemption as it lay in the divine mind before Jesus was born of the Virgin, the *manifestation* of that mystery and reality was not first in a multitude, a crowd, a convention, a pageant, or abstraction, a charm, but in the lips and lives, the confession and testimony, of sons of men, converted into sons of God, chosen of Him, and born anew of water and the Holy Ghost.

(To be Continued.)

SUICIDE.

An English Church newspaper laments the increase of suicides during the past month. In the first half of April no less than forty suicides were committed in Great Britain. During the last ten years there has been a rapid increase in this form of crime, nearly thirty thousand people having died by their own hands, and of these one-fourth were women. It seems admitted that the terrible sin of self-murder is more common to the educated than to the uneducated classes. The lack of definite teaching about the life after death, due to the reaction from the exaggerated terrorism of former days, may be to some extent accountable for this. However, the tacit avoidance of a difficult subject on the part of religious teachers seems to have produced in certain minds an impression that this present existence is the whole of life. Or else it has led to an easy-going optimism that presumes on the love of God, believing that the ills which are unknown cannot be worse than those from which men fly.—*Church of Ireland Gazette.*

I wonder why it is that we are not all kinder than we are. How much the world needs it! How easily it is done! How instantaneously it acts! How infallibly it is remembered! How superabundantly it pays itself back!—*Southern Churchman.*

"The early training of a child is very important. It cannot be overestimated. If the child is to be rightly trained, the home should be properly equipped. Parents should see to it that their homes have an altar in it, and that their children learn to know their relation to their heavenly Father at a very early age."—*The Lutheran.*

The Use of the Imagination in Religious Worship

A Sermon by the Rev. Irving P. Johnson, Rector of Gethsemane Church, Minneapolis.

Upon thy right hand did stand the queen in a vesture of gold wrought about with divers colors (Psalm xlv. 10).

And I saw the Holy City, new Jerusalem coming down from God out of Heaven, prepared as a bride adorned for her husband (Rev. xxi. 1, 2).

WE are constantly reminded of the fact that this is a practical and utilitarian age. Your modern man has little time for poetry, for romance, or for the classics.

To most men life is a continual grind, hard, constant, prosaic. In such a world the artist, the poet, and the mystic, receive scant attention. The best and truest creations of the imagination, unless they become matters of fashion, receive little consideration.

Yet the imagination is a God-given faculty. The man who can create a poem or a symphony is more truly a creator than one who makes a locomotive.

If through man's intelligence he discovers truth, through his imagination he recognizes beauty. The trained imagination clothes the world in a beauty for its fortunate possessor that one with a starved imagination cannot appreciate. Again, the imagination has always been the hand-maiden of religion. The highest art, the most sublime music, the loftiest poetry, has ever surrounded the sanctuary of God's presence.

It is true the imagination is capable of false training. The tawdry tinsel, the showy, glittering pageant, the Virgin of the hill as contrasted with the Virgin of the plain—all these and many more abuses have made the use of the imagination in religious worship a thing to be guarded, but the imagination is also capable of another abuse.

When God Himself ordained Divine worship, He made use of form and color; that of silks and metals; of forms and symbols that appealed to the imagination. When the Christ worshipped, it was in a temple famous for its beauty of marble and gold, for its gorgeous worship and its symbolic ritual. When St. John describes the New Jerusalem he employs the highest imagery to describe the character of its worship.

There is small warrant in Holy Scripture for persistent hostility to the use of the imagination in religious worship. There is nothing to justify the starvation of this faculty such as characterized the rise of Puritanism. The whitewashed wall, the perpetual Lent, the constant exaltation of the desert place, tended to form the hard and unsympathetic natures, the strong but pitiless characters of Puritan days.

It was a religion of intense earnestness but of little beauty, and it contrasted strangely with the glory of God's world, or the beauty of His Temple, or the picture of His Holy City. It contrasted strangely, too, with the teaching of Him who loved to suggest to the imagination, by the things of sense, the eternal beauties of the Heavenly Jerusalem.

I am profoundly conscious of the sense of superiority which the man who discards the imagination assumes over the man who uses it. To the scientist, poetry is apt to be foolishness; to the money loaner, paintings are apt to be regarded as valueless; to the practical American any effort to appeal to him in religious worship through the imagination is apt to arouse his protest of indignation. But when I view religion and the history of religion as a whole, I must confess that I am more impressed with his sense of superiority than with his superiority to such things.

I am also fully conscious of the danger which causes foolish men and foolish women to confuse the figure with that for which it was intended, but I insist that it is no more dangerous than the self-satisfied egotism of intellectual arrogance or the self-seeking covetousness of utilitarian selfishness.

Again I am conscious, profoundly conscious, of the fact that God and Christ, as well as David and St. John, made frequent use of the things of sense, notwithstanding the dangers and temptations, to reach men's heads and hearts.

I am fully aware that a man may make an excellent lawyer or a successful grocer who cares for none of these things, but I cannot picture to myself how a man who proclaims himself a child of God, and a servant of Jesus Christ, can ignore the imagination as an agency in the teaching and in the practice of religious worship.

Let us remember that a banker or a grocer is one thing, and "the perfect man" quite another; as Holland well says: "Many who are born men, die grocers."

The man who would be perfect must cultivate his imagination as well as his intelligence and faith, "if he would follow Christ whithersoever He goeth."

And so I have brought for your consideration these two texts, the one from the lips of the Sweet Singer of Israel, the other from the pen of the Beloved Disciple (the poets of the Old and New Testament), to paint for you a picture, painted in material colors, food for the imagination, suggesting eternal verities.

"The Queen in a vesture wrought about with divers colors;" "The Bride adorned for her husband;" both suggestive of the garb of the Church of Jesus Christ.

And while I know that the robe does not make the queen, nor the clothing constitute the bride, yet in the mind of David and St. John, as well as in the mind of every right proportioned man, the one suggests the other almost instantly.

True, there are those who want their queens clothed in calico, and their brides in homespun, but these eccentric characters represent neither the experience of the human race nor the inspired teachings of Holy Writ. Such thinkers are not a harmonious part of God's great kingdom which clothes the earth in festal glory, which decks her queens in divers colors, and adorns her brides in raiment white and costly.

Nor does such eccentricity seem to be a part of the Christ, who, for the purpose of our salvation, assumed the humble garb of the Jewish peasant, yet proclaimed that as King He would come in clouds of glory. He who acknowledged the alabaster box and willed that His crucified body should be perfumed with costly spices, who used the beauty of the lily and the glory of the temple to enforce His teaching, valued the imagination as a part of His Kingdom, and costly apparel as a part of His Handiwork.

I wish, therefore, to consider this morning the Church's outward garb, the things of sense through which and by which she appeals to your imagination and to mine. In short, I am resolved to speak upon this ritual in which you participate this morning:

1st. Because I know there are many who do not agree with me as to what should constitute this ritual.

2nd. Because I know there are some to whom the embroidered hangings and lighted candles and stately ceremonial are positively distasteful.

3rd. Because there is a world around us which, priding itself on its simplicity in things spiritual, while it adorns itself lavishly in things material, scoffs at all these things as being positively contrary to the spirit of the lowly Galilean.

So let me state in a few words something of the Philosophy of Ritual—not in its details, for I have not time nor space for that, but rather in its entirety as a portion of our service dedicated to Almighty God.

There are three principles, then, which I would emphasize:

1st. That the Center of Christian Worship is the Altar.

Not as an object to be worshipped, but as an object to be reverenced. And right here let me draw a distinction between reverence and worship, for I think the two are confused in the minds of many.

When Moses approached the Burning Bush he reverenced it by drawing off his sandals, but he was not a fire-worshipper because of this. So when I meet a lady I bow and lift my hat, not as an act of worship but of reverence. So, also, when members of this congregation reverence the Altar or the Cross, it is a shallow prejudice that would accuse them of worshipping stone and brass.

The Altar is to be reverenced because, like the Burning Bush, it is the place where God is wont to meet with man.

It was so in the old dispensation; the Ark, and afterwards the Altar, were objects of reverence, but never of worship; nor was that danger even suggested to the Jew—His danger of idolatry lay outside the temple as yours does to-day, not within the temple as many imagine.

And so our reverence manifests itself in various ways.

(*a*) The Altar must be spotless. However plain and simple, cleanliness is that form of reverence which all can give, and no amount of brass and tinsel can take the place of the most scrupulous cleanliness about God's temple. We doubt the belief in God's presence at the Altar, when His table is covered with soiled linen, and attended with neglect that you would be ashamed of in greeting an ordinary guest.

(*b*) The Altar should be sacred, devoted to God, hallowed, set apart from every secular association, never the receptacle for lamps and dusters and books and handkerchiefs; a sacred place hallowed for the Master's use.

(*c*) The Altar should be as costly as human love can make it, preferably simple, unless we can afford great cost; but costly —why? For the same reason that the box of alabaster was costly; because the love of God passeth man's understanding, and man's return of God's love should be limited only by man's ability. At least, so Christ taught.

2nd. The Surroundings of the Altar Should be Suggestive.

The cross, the candles, the embroidered hangings, the pure linen, the silk and brass and marble, aye, the silver and the gold.

So long as men use these things to beautify their own homes, let them use them to beautify God's house.

Don't talk economy to me if your houses are beautified regardless of expense, while the house of God is cheap and mean. Let your economy begin at your own house, not at God's; let the plainness be in the upholstering of the pew, not in the meanness of the altar.

You say these things are not essential. Well, how much of your life is essential? What do you mean by essential?

You say you can have reverence without them? Yes, because they are not the source of reverence, but the fruit.

You have a distinguished guest. You prepare your table; you put on spotless linen; you burnish your candelebra and light your colored candles. You purchase flowers, you sweep and clean your house, you put on costly silver and exquisite linen. Why? These things are not essential! I have seen just as fine courtesy shown in the humblest home. Ah, yes! but what would be courtly there would be mean and cheap with you, for reverence and courtesy express themselves according to one's means and according to one's station.

You note the reverence in this church and you say you like it. I have seen a reverence just as fine in a humble mission; but what was reverent there, the pine Altar and coarse linen, would be cheap and mean here.

Discriminate between a love for the poor, and meanness; between cheapness in God's house and luxury in your own—meditate on these things.

3rd. The Movements at the Altar Should be Deliberate and Uniform.

Man should feel conscious of God's presence and that consciousness should manifest itself in his demeanor.

You watch a company of soldiers, drawn up to receive their commander or their emperor. You observe them drill. Note the precision, the seemingly unnecessary reverence, the innumerable details of manœuver, the practised salute and patient attention. Ah, yes! this you say is military spirit in respect of the Fatherland, in honor of the Emperor or the President.

This is the House of God! Why this careful attention to every detail, this manual act, that pause, this quiet time. Is it all meaningless? To the scoffer, yes; but to the devout worshipper it represents man's effort to express his reverence for God's presence, his consciousness of God's glory. It matters not so much the act, whether it be the removing of the sandals, the bowing of the head, the quiet pause, as the fact that this is the House of God and we are in His presence, not as individuals, but as His Body—the Body of Christ—who rejoice that the Lord God omnipotent reigneth.

You affirm that these things are not needed. Why, then, did God use them? Why did He train Moses in them, and Samuel, and David? Why did He Himself use them in the beautiful temple of Herod? Why did St. Peter and St. John go daily to the temple to worship? Was it not that man might be impressed with the glory of God; might realize the awfulness of His presence, might learn the reverence of His sanctuary?

Ah, you say, but will not men think more of the form than of the fact? Will not these material things be reverenced for themselves instead of suggesting the spiritual truths for which they stand?

Come with me. We enter a magnificent drawing room. Here and there are Christian men and women of culture and refinement, mingled with the worldly and the base; but all elegant in their dress, faultless in their movements, refined in every manner. Diplomats, statesmen, soldiers, princes of finance, leaders in society, surrounded by priceless decorations, and clothed in beautiful garments. Here the poor are forgotten and man's power is remembered. Here no expense is spared, for it is the exaltation of human greatness.

Ah, you say, how chaste these manners! Yes, but I interrupt you; to my knowledge, one-fifth of the men in this room are immoral men; many of the women would blush to have their history known. The manners, the refinement, the culture, only cover the iniquity within.

Yes, I say, let's have done with this hypocrisy, this sham, this form, this pretense!

Not so! For the very forms and usages of society protect the innocent, and while they cover the iniquity of the vile, they are not the source of that iniquity, nay they are rather its one redeeming feature.

We change the scene.

It is the next day: the Lord's day. The same assembly are in the House of God. The memory of the stateliness, the elegance, the refinement, the culture, are there too, but here they are not assembled before the throne of human greatness, but the throne of Almighty God!

Fitly the elegant dresses and costumes of the ball room give place to plainer garb, for man is before the King of all the earth. He himself is nothing. But shall God's courts be cheap and mean? Shall the habits of His house lack culture and refinement? Shall the majesty of God be forgotten in the admiration for the pulpit, and that which it contains; the glory of the altar give way to the magnificence of the organ and that for which it stands?

Ah, yes! then where is my reverence, where my glory?

There is a difference between cheapness and simplicity, and a distinction between familiarity and humility; a wide gulf between emphasizing the reality of man's greatness and emphasizing the reality of God's glory.

You will find simplicity in the grandest drawing room. You will find humility on the highest throne.

You will find true reverence amid the most elaborate ceremonial; but forbid not that the Queen be clothed in vesture wrought about with divers colors, nor that the Bride be adorned in becoming beauty. Fear not the abuse that may never be, but learn to use as God uses, as man uses, the beauty of form and color, of flowers and light, of silk and linen, of gold and brass, to express not merely the pride of human power, but also the glory of Divine Love.

Remember: We have a nation that believes in having churches simple and mansions magnificent; and we have a nation that spends its millions on personal luxury, its thousands on the service of God. Men scheme for ways to spend money on themselves; they lavish it, they throw it away, to impress men with their own magnificence; but when they come into God's House, they want it plain and simple and unadorned. But to their children, how does this appear?

The glory of the mansion, this is life, this is reality, in this is their father's heart.

The plainness of God's House, this is nothing. There is no treasure here, for no one seems to have thought it worthy of expense.

Yes, the fisherman may have a plain church, because his home is plain; but the American people need an object lesson that comes from spending more on God's House and for God's honor and less upon themselves and their own importance; more upon the altar which is the sign of God's presence and less upon the pew which is testimony to man's comfort and self-indulgence. They need to learn that the Queen should wear a vesture of gold wrought about with divers colors, and the Bride a fitting garment; and that the same things which enrich and beautify our private mansions should teach us even more of God's power and love.

BE CAREFUL OF YOUR VOICE.

You often hear boys and girls use words, when they are vexed, that sound as if made up of a snarl, a whine, and a bark. Such a voice, we are sure, often expresses more than the heart intends, but it clings to one through life. Some children have a sharp voice for home use, and keep their best voice for visitors. We would say to all boys and girls: "Use your guest-voice at home. Watch it day by day, as a pearl of great price, for it will be worth more to you than the finest pearl of the sea. A kind voice is a lark's song to a hearth and home. Train it to sweet tones now, and it will keep in tune through life."—*Child's Guide.*

Helps on the Sunday School Lessons

Joint Diocesan Series.

Subject—*"Old Testament History from the Death of Moses to the Reign of David.*

By the Rev. ELMER E. LOFSTROM.

THE STORY OF RUTH.

FOR THE THIRTEENTH SUNDAY AFTER TRINITY.

Catechism: XII.—Lord's Prayer. Text: Ruth ii. 12.
Scripture: Ruth ii. 1-17.

THE story of Ruth falls in the times of the Judges and gives another side of the picture of those troublous times. In those days of oppression, sometimes by the Canaanites and Philistines right at home, at other times by the Midianites or Ammonites from abroad, some families were driven to such sore straits for want of food, that they were willing to leave their country and even to give up their God to better their condition, as in the case of Elimelech, but at the same time there were families who did not come in the path of oppression. There were doubtless many happy homes in Israel, as is suggested by the prosperity of Boaz. There were periods, too, when the people, for a generation or two after some great deliverance, were true to the Lord, when peace and happiness widely prevailed. The beginning of the story may fall in the famine in the days of Gideon, or at any time later up to the time of Eli, as Ruth was the great grandmother of David.

The book of Ruth is a unit and must be read and studied as such by the teacher who would understand the lesson. It would be hard to find a story anywhere more beautifully told, considered simply from a literary point of view.

The purpose of the story, or *motif*, seems to be *the blessedness of faithful allegiance to the Lord.* It has generally been regarded from other points of view, and from them all the book is made to yield a beautiful picture of the life of simple folk. But if this be the true purpose of the book that we have named, we have it teaching, in its own beautiful way, the very lesson that can best of all be drawn from "the days when the Judges judged." As evidence that this is the theme, three verses in the book stand out in bold contrast:

"Call me not Naomi (pleasant), call me Mara (bitter); for the Almighty hath dealt very bitterly with me. I went out full and the Lord hath brought me home again empty."

A second verse is Boaz' benediction of Ruth, given us as the golden text; and the third, the blessing of the women of Bethlehem to Naomi, when she begins to reap the reward of her return (iv. 14, 15).

These are the centers of three scenes. The first shows Naomi, who had left the land of Israel, and therefore the God of Israel, according to the ideas of the time, returning home with only a daughter-in-law (and she of a despised race) in the place of the husband and two sons with whom she went out. She had failed to realize that it is better "to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season" (Heb. xi. 25). She had learned, however, from bitter experience, that food and raiment are not all of life, and her returning to the Land of Israel shows that she was truly repentant. She came back empty, but she came back rather than to stay with her daughters-in-law in Moab.

The second scene shows us, in contrast to the unfaithful one who had a rightful place in Israel, one coming in who was even forbidden to come in. For ten generations no Moabite or Ammonite could enter into the assembly of the Lord, while the Edomite or Egyptian might be brought in during the third generation (Deut. xxiii. 3-8; Gen. xix. 36, 37). There was no encouragement to Ruth to come into this land, but because she was persistently faithful and showed that she was a Jew inwardly, having the "true circumcision of the heart" (Rom. ii. 29), she was given the great honor of being brought into the line from which the Saviour should be born. Her reward is, especially from the standpoint of the Jew, the greatest one that could come even to a Hebrew woman. Her blessedness overflows upon Naomi, and the last scene shows us the returned and repentant mother-in-law with the child of Ruth upon her knees, counted by her neighbors more richly blessed than before her widowhood.

The argument, then, in support of the theme, is: Naomi leaves the land and Lord of Israel and loses all she holds dear. Ruth comes to the land and Lord of Israel and is wonderfully blessed. Naomi's return to the land and Lord of Israel is rewarded by more than an equivalent of what she had lost.

The main interest of the story centers about Ruth, and there is an additional and deeper lesson taught by her incorporation into the chosen people of God, although an alien of the farthest reach. Boaz anticipates a later and better era when he calls for a full reward to descend upon this young woman of a foreign creed from the God of Israel, under whose wings she had come to take refuge. It shows forth the truth, very imperfectly understood at that time, that *the special privileges of Israel were given to them only in order that they might be given to all the world.* Israel was not chosen that others might be excluded.

That exclusion was necessarily incidental to the choice of one people to keep alive the knowledge of and faith in the one true God. But it by no means implied that it was not possible for others to attain that knowledge or show that faith. St. Peter learned by a special vision that "God is no respecter of persons; but in every nation he that feareth Him and worketh righteousness, is acceptable to Him." That the story of Ruth anticipates that same lesson, is shown by her name being included in the genealogy of our Lord as given by St. Matthew. Only four women are named, and the other three each have something of a stain on their reputations. It seems that their names are given there to suggest more strongly Christ's kinship with sinners. Ruth's name shows us that He is a brother to the Gentile and alien. So "Ruth is a prophecy, than which none could be more beautiful and engaging, of the entrance of the heathen world into the Kingdom of God. She comes forth out of Moab, an idolatrous people full of wantonness and sin, and is herself so tender and pure. Without living in Israel, she is first elevated, then won by the life of Israel, as displayed in a foreign land" (Lange).

If we look for a personal application in the story, we may find a lesson of comfort in the thought so clearly set forth by it, that *God's care is exercised over the fortunes of even the humblest family, and that, too, over their private affairs.* It is not only the affairs of nations that God orders. He sends joy and sorrow to His children as they need them. Naomi's experience shows us that sometimes, when we are in trouble, what we need most is more trouble in order that we may come to the true point of view. She and her husband tried to run away from the first trouble, that of the famine, but it was the love of God that followed her into a strange land and sent her adversity instead of prosperity, so that she was willing to return to the Lord of Israel. Had she stayed in Moab she would have missed any such spiritual harvest as she reaped by her return. Had she never gone abroad, she might have been spared much of the sorrow that came to her, and have been still more greatly blessed; as, for example, if one of her own sons had been in the ancestral line of David. Of that we can only surmise, however. God's loving kindness was patient enough to follow her until she was blessed in spite of failure; and that may comfort those who feel that their opportunities have all been missed. The best of all may have passed, but the best that is left, God will give to those who return to Him.

Speaking to the Evangelical portion of the Conference, the Bishop of London also said:—"What do you mean when you say you are going to 'turn out the Mass' from the Church of England? Have you thought out fully what you mean? If you mean that the rubric should be strictly observed, that there should be communicants on each occasion with the priest, I am entirely with you. It is more than a rubric of the Church; it embodies a Church principle. The celebration is a 'common act,' in which those present must take part. St. Paul himself says: 'As often as ye eat this bread and drink this cup, ye do show the Lord's death till He come'; and over and over again have I insisted that those who wish to have a choral celebration every Sunday must see that there are a certain number each time to communicate with the priest. But granted that this is so, as is the case in most churches, do you mean by 'turning out the Mass' that you are going to prosecute the man who has taught his people to communicate mainly in the early morning, and therefore has but few communicants at mid-day? With what very bad grace does such a course of action come from a man who perhaps does not give his own people the opportunity of Communion always once on Sunday, possibly never on Saints' Days or on the Days clearly marked out in the Prayer Book for a celebration of the Holy Communion by the appointment of a special Collect, Epistle, and Gospel, and who has in his parish fifty communicants to his brother's five hundred!"

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

HOW HAS THE POWER OF PETER BEEN VESTED IN PIUS X.?

To the Editor of The Living Church:

MY ATTENTION has been called to an article printed in a late number of your esteemed weekly, headed with the query, "What has become of the Papacy?" and written by the Anglican Bishop of Pittsburgh. He says: "This question we do not ask in a captious spirit—we should like to have an answer from our Roman Catholic brethren to satisfy our very natural curiosity on the subject." Perhaps a sufficient answer might be given by asking another question: "What became of the Presidency of the United States when McKinley was shot?" But as the question is not asked in a captious spirit, I will answer it directly. As a Catholic (and I may be allowed to remark here that there are no Catholics but Roman Catholics, that is, Catholics in communion with the Church of Rome), I will explain how in Catholic teaching there is no difficulty in the matter.

The difficulties suggested by the Bishop arise from his misconceptions of Catholic doctrines. He first asks: "Does the Papacy (at the death of a Pope) revert to heaven, or does it lapse into the College of Cardinals, or into the body of the Church, which the Cardinals represent?" It does none of these things. If the Papal power were something material, like a bird or a fluid, it would need a local habitation; but it is not material, and therefore it need not be imagined as moving from place to place. It is a spiritual and supernatural power. When no subject exists in which that power resides, then it cannot be exercised till such a subject is again provided, which is done by the election of a new Pope. This matter is so clear that I am almost ashamed of having thought it worth explaining; still, when such a dignitary asks the question, it may be answered.

Again he writes: "To be Bishop of Rome is one thing, in which we gladly recognize his historic position; to be Supreme Head of the Catholic Church and the Vicar of Christ is quite another thing." This again is a total misconception of the Catholic doctrine; which teaches that the Bishop of Rome, *as such,* is the successor of St. Peter, the Head of the Church, the Vicar of Christ. Already in A. D. 260, St. Cyprian spoke of Rome as "Peter's place, the Chair of Peter, the principal Church, the source of unity of the priesthood" (*Ep. ad Corn.* 55, 14). The Catholic doctrine on the subject is not vague, nor hard to ascertain; for the Vatican Council defines it explicitly, saying: "If anyone says that it is not by the institution of Christ our Lord Himself, that is by Divine right, that blessed Peter has an unbroken line of successors in the Papacy over the whole Church, or that the Roman Pontiff is not the successor of Blessed Peter in the same Primacy, let him be anathema."

In Catholic doctrine, therefore, there is no difficulty as to the subject in whom resides the power of Peter or the Primacy in the Church. It resides in the Bishop of Rome. As long as there is no Bishop of Rome, it cannot be exercised; but as soon as such a dignitary exists again, he is the successor of Peter, the Vicar of Christ on earth.

Now it is time to ask, how does a person become Bishop of Rome? He becomes *a Bishop* by consecration, receiving the Sacrament of Holy Orders in its plenitude from another Bishop who himself has been validly consecrated by a successor of the Apostles. He becomes *Bishop of Rome* by the election of the Cardinals, who are the cardinal, or chief clergy of the Roman province. Though these are of various races and nations, they do not vote in the Conclave as representatives of different ecclesiastical provinces, but as Bishops, priests and deacons of certain Roman churches and districts, to which offices they were appointed by preceding Bishops of Rome. If any non-Catholic wishes to study this matter in detail, I may refer him to the *Catholic Dictionary,* in the article on "Cardinals."

The Bishop is then mistaken when he writes that the Pope *holds his authority from* "seventy ecclesiastical gentlemen assembled in Conclave, who, *representing the whole body of the Roman Communion,* elect a certain other ecclesiastical gentleman, elevate him into an office which *they themselves have created* but do not hold," etc. (italics mine). Christ created the office, and vested the power in St. Peter and his successors, whom history and authority prove to be the Bishops of Rome. In fact, there are no other claimants.

The Protestant Bishop himself compares the succession of the Popes to that of the Presidents of the United States, and says: "President Roosevelt is the successor of George Washington; but no grace from George Washington has descended through the long line of Presidents, nor in any other way from George Washington to the present incumbent, entitling him to rule." Just so; and yet every one elected lawfully to be President has the same power as George Washington? How does he get it? The electors do not confer it on him; all they do is to vote for their candidate. The power of the President is *from the constitution of the country;* and the power of the Pope is *from the constitution of the Church,* and therefore from Christ who gave the Church that constitution. All the Cardinals do is to elect the man to the office; and they hold their own power of thus electing from the preceding Pontiff. It was for Christ, in founding His Church, to provide for the permanency of the headship which He intended to be the source and strength of its unity. That the person in whom this Primacy was to reside should be manifested each time by a miracle, as the Bishop says, is an expedient too unscientific to deserve consideration. But Scripture and tradition unite in pointing to St. Peter and his successors, the Roman Pontiffs, as the provision made by the Lord for this purpose.

For detailed proofs of these doctrines I need only refer the reader to any Catholic work on the matter; for instance, to Father Hunter's *Outlines of Dogmatic Theology,* volume I, treatise V, "On the Roman Pontiff." The same matter is treated with great learning and ability by Mr. Spencer Jones in his late work, *England and the Holy See"* (ch. III. "St. Peter"). Since Mr. Jones is an Anglican, his book will be most acceptable to the Anglican Bishop and his followers.

Here is a brief extract from his pages (p. 112):

"In the Gospels we witness the gradual formation of the mystical body of Christ; and in the case of this body, as with others, there is a certain proportion in its make. Our Saviour stands before us, alone in the first instance, and forms in His own Person the nucleus around which the materials are seen to group themselves afterward. As the society comes out to view, the person of St. Peter at once begins to show in front; and the question I now have to ask is whether any similar phenomenon, that is, whether any similar prominence, presents itself in the Church of the Fathers and in the ages which follow.

"It will be found then, I think, when we pass from Scripture to the Fathers, that the same phenomenon meets us: the Christian society is before us again, and one leader shows at once in front. one See at once comes out to view; and this leader claims to be the successor of Him who led before, and this See to be the Apostolic See." Further on (p. 114) he writes: "In A. D. 150, when nearly ninety years of age, St. Polycarp, formerly a disciple of St. John, journeyed all the way from Smyrna to Rome, of which Anicetus was at that time the Bishop. St. Polycarp was Bishop of Smyrna, and one object of his visit, Eusebius tells us, was to discuss the proper time for keeping Easter. 'The visit stands out as a most impressive fact, eloquent of the position to which the Roman Church had even then attained.'"

Lastly (p. 123):

"I will quote only one more special instance; and that appears in the famous letter of St. Bernard to Pope Eugenius III.: 'Who art thou? The High Priest, the Supreme Bishop. . . . Thou art he to whom the Keys of Heaven are given, to whom the sheep are entrusted. . . . To thee all are entrusted, one flock for the one. Not merely for the sheep, but for all the shepherds also thou art the one shepherd. . . . Canst thou not, when a good reason occurs, shut up Heaven against a Bishop, depose him from his episcopal office?' etc."

Charles Coppens, S.J.

Creighton University, Omaha, Neb., Aug. 17, 1903.

[It is of course unnecessary to review this paper from the eminent Jesuit father at length, for the point of view of one who holds "that there are no Catholics but Roman Catholics" is so wholly alien to the Anglican conception as to make argument on collateral issues a waste of time. If the succession of Roman Pontiffs is to be construed on the analogy of the succession of the Presidents of the United States, then there is nothing but the succession of an *office,* in which the preëminence of the first occupant of the office is not transmitted to his successors. Mr. Roosevelt is the successor of George Washington as President of the United States, but he has not therefore become the "Father of his Country."

Washington's preëminence among his countrymen is in no sense transmitted to his official successors. By analogy—the analogy which Fr. Coppens has himself chosen—Pius X. is the official succesSsor of St. Peter as Bishop of Rome, but he is not his successor in any of that personal preëminence which we find accorded to St. Peter by his colleagues in the Apostolic Church. This is precisely what is maintained by Anglican Catholics, and it is supported throughout by Father Coppens' analogy, and by history.

On the other hand, if any of the preëminence which St. Peter seems to have exerted personally among his colleagues—those characteristics which are analogous to the personal preëminence of George Washington which he exercised as "Father of his Country"—is alleged to have passed by any manner of inheritance to his successors as Bishops of Rome (why not of Antioch as well?) then we may well deem the question of the Bishop of Pittsburgh—What became of those transmitted powers during the Primatial vacancy, and by what mode of transmission are they passed to Pius X. after an interval of twelve days in which no living man possessed them?—is still unanswered. It is not alleged that such preëminence is vested in the College of Cardinals, or in the whole episcopate, and by them transmitted with the election of a new Pope. The question cannot be answered by pointing to the vacant episcopal see of Rome. That may be filled by virtue of other Bishops, in whom as a whole the right to assign jurisdiction is vested, appointing one of their number or consecrating a priest to fill the vacant episcopate. In that manner they give what they possess; they create no powers but those which are already their own. But in no sense do they or can they give to one whom they elect or consecrate, powers which are not already vested in them. Except in so far as St. Peter's preëminence is inherent in the whole episcopate, it follows necessarily that the first lapse of time between the death of St. Peter and the choice of a successor, broke all manner of preëminence that was not thus transmitted to the episcopate as a whole. Father Coppens' analogy is one that breaks down the whole Roman system. The Church can understand the transmission of grace by succession. Holy Orders are thus conferred. But the Church knows nothing of grace vested in an *office*, lying dormant during the vacancy in the office, and self revived, through no manner of transmission, when the office is filled again.

And as to the belief that "there are no Catholics but Roman Catholics, that is Catholics in communion with the Church of Rome," it suffices to point to the Apostle St. James, who was martyred before there were any "Roman Catholics" or any "Church of Rome." Was he, then, "no Catholic"?—Editor L. C.]

THE COLORADO SCHOOL OF MINES.

To the Editor of The Living Church:

I WISH that you would give me space in your valuable paper to ask the clergymen from whose parishes young men are leaving this fall to attend the School of Mines, Golden, Colorado, that they send me the names of those young men, with any particulars concerning the individuals they may see fit. The young Churchman who comes here to school, except he is a man of conviction concerning the Apostolic and Catholic character of the Church, is, nine cases out of ten, unduly, often iniquitously, influenced by sectaries in the School, and out of it, to attend their meeting-houses as regular places of worship. The local church has thus lost much moral influence and financial help that could have been gained from these her children. I wish to know the Churchmen coming here this fall. An early call from the rector of the parish here will, I feel sure, do some good.

Another matter: Can any of the brethren tell me whether there is a society in the Church that has for its object the free distribution of Church literature? I could use to great advantage among the most studious and earnest of the students here, such books as Kip's *Double Witness*, or Brown's *Church for Americans*, etc. These students come from all parts of the country; and the Church at large would be the gainer if the truth and principles for which she stands could be impressed upon their minds in their College days. I know that Church literature is cheap. But a Western missionary has not much of the commodity known as money. Tracts, leaflets, etc., bearing on the Church and her teachings, will be thankfully received, and used judiciously. Expressage thereon will be paid at this end, if necessary. Respectfully,

Calvary Church, Golden, Colo. Jno. A. Howell.

THE USE OF THE REVISED VERSION.

To the Editor of The Living Church:

IN YOUR issue of August 15th, a correspondent under the above caption, objects to the use of the Revised Version because he understands that it is Unitarian. Now I use the new Version because of its many evident excellencies, and I am a very strong opponent of anything tending toward Arianism, and I would therefore like the correspondent to make his charges more definite, or the Editor of The Living Church to designate those passages that are held to teach that heresy.

Burnsville, Ala., Very respectfully,
Aug. 17th, 1903. S. D. Palmer.

To the Editor of The Living Church:

WILL Mr. Churchill Eastin kindly tell us the authority for his assertion that the Revised Version is *Unitarian?* I have been using this version for many years and I have found it a great aid to the understanding of the Bible. Whatever use may be made and has been made of this version, how can it be made the means of instilling "Arianism into the minds of the coming Churchman"? Can this idea have originated in the fact that one or more of the American Committee on revision were Unitarians?

And truly, Mr. Editor, what is the purpose in writing and in printing such a tirade as is contained in the last paragraph of your correspondent's letter? H. P. Scratchley.

Bay Head, N. J., Aug. 17, 1903.

THE TRANSFER OF COMMUNICANTS.

To the Editor of The Living Church:

MR. UHLE'S letter concerning transfer letters delivered into the hands of communicants upon request, for them to use when, where, and as they please, is a subject upon which some strong language might be used without giving it undue importance. It is an abuse for which the clergy are wholly responsible. It is like turning a sheep loose from the flock with an honorable discharge to find another flock and shepherd if he can or will, or to wander off into the unknown. I think I am right when I assert that few receiving such letters ever use them.

In my parish there is a sort of department store in religion, known as a Union Reformed Church, which seeks to provide everything from a Wednesday night prayer meeting to a High Celebration. Liturgies of all kinds kept on hand. If you don't see what you want in the way of services and ministrations, just ask for it. We call this institution the Methopalian-Presbygationalist.

In this interesting fold are not less than twelve families of Church people who, moving into the neighborhood, bearing these floating transfers, were bagged, their letters confiscated, they were recorded as members in full communion, and were made to feel so "much at home" that when a mission of their Church was started, and called them to remember their Baptism and Confirmation vows and to rally under her Standard, they became numbered among the lost.

A rector's duty and responsibility for a communicant is not done when they leave his parish to live in another locality or city. They are still his until they are safely lodged in the care of another rector, and are acknowledged.

I was recently asked for such a letter by a parishioner, and refused, advising her first to find her new parish, then advise me, and I would write her new rector direct. This has been done, but had another letter been issued, I doubt if it would ever have been presented. I have met many such persons without parochial connections. This evil is easily remedied by a little pains on the part of the rector.

Yours truly,
(Rev.) R. H. Wevill.

A LETTER FROM BISHOP WHIPPLE.

To the Editor of The Living Church:

THE following is a copy of an autograph letter written by the late Bishop Whipple, of Minnesota, to the late ex-Senator Doolittle. It was discovered among the private papers and writings of the eminent statesman, and should have more than a passing interest for your readers, both on account of the subject to which it refers, and of its author:

"Faribault, Rice Co., Minn., April 29, 1862.

"My dear Sir:

"My eye has just rested upon a paragraph of a paper, in which you called the attention of Congress to a correspondence which I have had with the President in behalf of my poor Indian wards. From the kindly manner in which you allude to this subject I feel inclined to ask your earnest care for these poor people. You cannot know half the wrongs to be redressed; you cannot know what a vast work could be done for them if the Government would only keep its solemn faith. You will find three letters from myself to the President. I have spoken as kindly as I could of wrongs which burn like red hot iron in my heart. If Congress would only appoint a commission of a few citizens who are above the tricks and schemes of party, a reform could be wrought which would redress many wrongs which call for the vengeance of God.

"Pardon my plain words to a stranger. I feel so deeply for this poor race I could not refrain from asking your hearty co-

operation. I shall be very happy to receive a copy of this correspondence when printed by your committee.

"Praying God to guide and bless all who are to guide the nation in these troubled days, I am,

"Your servant for Christ's sake,

"H. B. Whipple,

"Bishop of Minnesota.

"Hon. Senator Doolittle of Wisconsin."

Judge Doolittle, at the time when this letter was written, was Chairman of the Senate Committee on Indian Affairs, and he would, therefore, be interested in the subject to which "the grand old man" so feelingly refers, a work in which he was known to be a faithful and efficient pioneer.

Although the letter and the subject may not be altogether timely, I trust it will not be construed an intrusion to ask for its publication. Very truly yours,

Milwaukee, Aug. 21st, 1903. Duane Mowry.

THERE WAS A WILL.

To the Editor of The Living Church:

THE old proverb, "Where there is a will there is a way," has had a new exemplification. All Saints' Mission, Heppner, Ore., whose church, it will be remembered, some weeks ago was washed away and totally destroyed by a cloud-burst and a flood, has just sent to the Church Missions House, through the Bishop of Oregon, eleven dollars to be applied to General Missions on account of the Apportionment. It would seem that these good people, who in their destitution are so ready not only to help themselves but to help others also, should be remembered by the Church at large. Joshua Kimber.

New York, August 20, 1903.

MY NEIGHBOR.

AS CITIES grow in size the village virtue of neighborliness which, no doubt even London possessed in the year One, grows small by degrees and sorrowfully less. "How can I love my neighbor as myself, or in fact love him at all, when there are so many of him?" is a question that, curiously worded, is apt to suggest itself when "the hum, the shock of men" is more than usually obtrusive. The dear five hundred friends of the society lady, the club members to whom her husband is hail-fellow well met, may each and all be deserving of a heartful of love, but where is the heart that can really accommodate them all? If a well-meaning member of society can recall their names without ever making a mistake, or recognize their faces at a glance, that is surely as much as could reasonably be expected.

"There are too many people here; I like our mission station in Syria, for there everybody counts," remarked a young missionary who had been visiting New York City. She did not appreciate what someone else has described as "the privacy of city life," this privacy being due to the fact that curiosity becomes feeble when it has a multiplicity of objects upon which to expend itself.

And yet, in the crowded city as well as on that lonely road between Jerusalem and Jericho, the Second Commandment remains in full force: "Thou shalt love thy neighbor as thyself." What is put on the collection plate in church is very good materialized love, as far as it goes. We all admire that practical Frenchman who, seeing a sympathetic street crowd around a drayman whose horse had fallen dead, promptly handed the man a bill, remarking: "I pity you two dollars." Those who love their needy neighbors to the extent of some respectable money offering per week, are to be commended for not leaving all of their duty undone.

But is money enough? A visitor to one of the large cities, after watching for awhile the coaches, landaus, coupes, etc., rolling around the park, remarked on the empty seats in nearly all of these equipages: "When I go out driving at home," said she, "I always invite someone to go with me, who has no coach of her own. There are only fashionably dressed people in those coaches I have seen pass me, though there is room in most of them for some poor body who would be the better for a drive in the park."

When it was suggested that maybe the poor bodies might feel ill at ease in such company, she replied: "Then it is the duty of the carriage-owners to put them at their ease. It is quite time for a certain class of rich people to learn how to conduct themselves while in the company of the poor. Nothing so quickly betrays the parvenu as the disposition to stand aloof from the working classes."

She was right, as any observer of men, women, and manners could bear witness.

"There was nothing shoddy about them; you could tell that from the way they treated me," said a poor widow who had gone with her daughter to the house of a multi-millionaire, where the daughter was to sing in a drawing-room concert.

We were taught at school that the original meaning of the word *lady* was "loaf-giver." The lady of to-day who can give not only loaves and money, but society that is quite devoid of patronage or condescension, is the lady who knows best how to keep the great Second Commandment. C. M.

HAPPINESS.

By Florida C. Orr.

HAPPINESS is a germ, and it lives within. Germs must have the proper medium in which to exist, and their natural abiding place can be so cultivated that they will grow and flourish. On the other hand, a germ can be so starved that it will perish.

The germ of happiness is never fed from without. There is no external acquisition which will make this germ grow larger or smaller. It lies at the inmost cove of being undisturbed by the shock of gain or loss, and it grows slowly and quietly until it comes to full fruition in the disciplined, earnest, and self-sacrificing soul; nor will it live where discontent, hatred, or any kindred evil taints the soil.

* * * * * * *

I once asked a woman who was uniformly cheerful and happy, though she had many cares and sorrows, how she managed it. She gave me these ten rules:

I. Take a bath and rub-down, with some systematic exercise of the muscles every morning.

II. Say a *vital* prayer for help and guidance.

III. Eat only those things that experience has taught you agree with you, and not too much of them.

IV. Be ready for the day's duties before they are ready for you, even if you have to sacrifice the last half-hour of your morning's nap.

V. Look squarely in the face of your day's work, and know as nearly as possible what you will undertake that day.

VI. Take up your day's work in systematic order, trying to bear with unruffled spirit all unforeseen interruptions.

VII. Keep one hand always ready to extend to the person who needs it.

VIII. Stop work *before* you get so tired you feel like you'd drop, and *rest,* if only for a few minutes.

IX. Have some absorbing thought or work that is *yours* and yours alone to which you can turn for distraction.

X. Realize, as you go to bed, that *this* day and its worries have gone past recall, and there is a blessed time of oblivion between you and the next one. Cultivate this habit, and it will soon become second nature for you to close your eyes instantly and drop into dreamless sleep. Close your eyes with a prayer of thankfulness that the day has been as happy as it has been, and this little ray of happiness recognized and *tabulated* will be a starting point for larger measures to follow.

The question is often asked by public men—"What is the cause of the poverty of India?" Mr. W. Holloway, a missionary of the Church Missionary Society in the Central Provinces, says the Brahman priest is the cause. In proof of this he gives in the *Church Missionary Intelligencer* for June the following facts: "In the villages and towns among those people who are the backbone and sinew of India, *i.e.*, the industrious tradesmen and farmers, they teach that offerings must be given to the village priests to insure blessing and salvation; and he must be paid for every verse of their religious books that he reads or recites to them, the meaning of which he never explains. Then from Benares, Allahabad, Puri, etc.—cities famous for some notable shrine—agents are sent by the priests to every town and larger village in India to induce the people, by deceit and lies, to go on pilgrimages. When they have gathered a few pilgrims together, they take them by train to their master, who, under cover of religion, fleeces them of all their hard-earned savings of years. Sometimes they do not leave them enough to pay their train-fare home, and many, trying to reach their homes on foot, die on the roadside. In this way hundreds of families are made paupers. We have known a young man to rob his parents of all their savings of years and leave them penniless in their old age, in order to go on a pilgrimage to Puri to worship the idol Jagganath. So deluded are others, that they borrow money for offerings, the interest of which soon absorbs house, land, and cattle."

The Long Shadow.

By Virginia C. Castleman, Author of "Belmont", "A Child of the Covenant," etc.

CHAPTER XVII.

A FRIEND IN NEED.

ONE afternoon in early autumn, as the *Lady Alexandria's* gong sounded for the second time, a young man stepped hurriedly across the gang-plank and passed into the lower saloon, then ascended the steep steps to the upper deck, just as the steamer moved away from the wharf at Washington. He stood for a moment upon the near deck, his eyes fastened upon the receding city, whose capitol dome and monument to the first President towered above the thousand church steeples and public buildings of the national city of the century old republic. It was toward sunset, and a glowing west greeted him as he passed around the retired side deck, and seating himself in a camp chair, watched the panorama of the sky canvas. In the distance on the Virginia side he could see the towers of his *alma mater* above the surrounding trees, which were deep-dyed with their autumn tints. Our traveller became absorbed in thought as he gazed absently upon the scene; but the whistle of the steamer and the splashing of the wheels as they neared the Alexandria wharf, recalled to him the fact that a three mile walk lay before him after passing through the quaint old town which Washington loved, and where he spent many hours of his life.

The young man followed the other passengers out of the boat and into King Street, along which he walked rapidly, passing the familiar book stores where the students were accustomed to meet; the various dry goods and grocery stores where the clerks were lounging about in easy attitudes, as though time had stopped in his flight and they were awaiting his indefinite return; and the railroad station, alive enough with its rushing trains and its rattling cabs; on and on he walked without pausing until he came to the foot of a long hill, where he stopped and leaned against the rail fence to rest before making the ascent. As he took off his hat, and pushed back the brown hair from his forehead, a passer-by would not have failed to notice the student's face, in which the sparkle of the dark blue eye was counterbalanced by the sadness about the mouth, which drooped slightly at the corners, but was strengthened by the firm, well-rounded chin; the slight mustache upon the upper lip was golden brown and the nose which was decidedly Roman, showed now and then a quiver of the nostril, indicative of the sensitive spirit. The expression of the face altogether indicated the rare blending of intellect and emotional power dominated by strong spirituality.

As he toiled up the steep hill, his well-knit but slender frame betokened physical activity without great muscular strength; but the hand grasping the gripsack showed marks of past toil.

The road wound around the foot of another hill further on; then came into view one after another of the somewhat pretentious houses enclosed in well kept grounds, noticeable for their thick shrubbery; and further on came the boulevard, the dean's old-fashioned, comfortable dwelling house, with the study windows looking out upon the road; the gymnasium, and the houses of the professors, one or two conspicuously modern in appearance beside the ancient buildings of historic Bethel. The grounds wore a brilliant leaf carpet in the quiet grove about which the student halls were scattered; to eastward stood the main building, with its square brick front and its double wings; while to the south was the ivy-covered chapel, where even at the moment of this entrance into the grounds, the choir of men's voices at rehearsal "made music in the air." The pedestrian paused a moment to catch the strain, then smiled softly; and turning to the left, strode across the leaf mosaic to St. Stephen's Hall, a one-story building where he roomed in company with several others of the senior class. It was the week preceding graduation, and the examining chaplains had almost finished their work, but the seniors still felt a little tremulous of success. The Bishop, a rigid theologian, but albeit a man of generous heart and large sympathy, was spending the week in his special apartments in the main building. As the new-comer, or rather the returned traveller, passed into the entrance room of St. Stephen's Hall, he was greeted by two of his classmates, who announced in one breath that the Bishop had asked for an interview with the absent member immediately after tea, for which at that moment the great bell was clanging.

"Anything up, Lee?" queried young Deane, affectionately linking his arm in that of his fellow student as the two men followed the gravel walk to the dining hall, whither upwards of a hundred young men were hurrying from all directions.

"No, I think not!" was the reply. "I understand I've passed fairly well. Perhaps," he added, with a mirthful gleam in the blue eyes, "I'm to have my walking papers, for all I know; but we'll hope for the best."

"I fancy it is in connection with that church in L——. Did you know that the Bishop is reported to have said he considered you the best prepared man in the class?"

"No, I did not know it, Deane," and the speaker's face flushed with a shadow of embarrassment as he hastily changed the topic of conversation.

After tea, Harry Lee—for it was he, in truth—waited the exit of the various students to their respective domiciles before he turned toward the Bishop's rooms upon the first floor with windows opening upon a veranda, which commanded a fine view of the distant Potomac.

"Take a seat, Lee," said the Bishop, waving to a chair opposite his own.

"I have here," he continued, "three calls which I have decided to lay before you for choice; any of the places would be considered a good starting-point for a young man, but there has been a special request for your services at L——, which is, as you know, a responsible and well-to-do church."

The speaker paused, his keen dark eyes upon the young man's face. Young Lee hesitated a moment.

"Do not decide hastily," said the Bishop, kindly.

"It is not what you think, sir, which makes me hesitate," replied the candidate for Orders, speaking with a characteristic earnestness. "I have desired an opportunity for consulting you about my life-work, but some explanation is necessary, and the story is a long one."

"Proceed," said the Bishop, somewhat surprised at the answer, for he was used to making decisions for his candidates rather than demurring to their wishes; so that this was an exceptional case, his consulting young Lee as to his prospects and plans. An hour passed by in the recital of a story, part of which the reader knows, and still the two sat on in the deepening twilight, questioning and making replies bearing upon the case in hand. At length the Bishop, with sudden warmth, exclaimed:

"My son, your choice is a noble one. I can but bid you God-speed," and he grasped the young man's hand in cordial pressure, as they bade each other good-night. As the young man's footsteps echoed through the corridor in passing, the Bishop murmured to himself:

"Truly, there are many eminent divines who might sit at the feet of that young disciple to learn the lesson of consecration."

"Deane, I think you will go to the church in L——, after all," said Harry Lee, as he sat in his friend's room at bed-time.

"And you?"

"My work is elsewhere, please God;" then he added quietly, in answer to his companion's look of inquiry, "among the convicts of our prisons, Deane."

And so it happened that Harry Lee's work lay in such lowly paths. Five years prior to this time, wandering through the southland in search of work and change, he had accumulated a small sum of money by honest toil; but still he was restless and a voice ever called him home. Yet he could not make up his mind to return to the spot associated with his former friend. How willingly, had it been possible, would he have given his life for Douglas Lindsay's freedom. He had believed in his friend's innocence in spite of the heavy odds against it, and the thought continually haunted the young man's mind as to how he might serve the absent man; at length he was led to enter the ministry, paying his way through the theological seminary with the earnings of five years.

He was a favorite among the students, yet none of them knew more than the barest outlines of his past history, and many wondered over the reticence upon that subject of one by nature genial; and they thought his religious views somewhat hazy, as indeed did the professors, who might have pitched him

had not the Dean and the Bishop taken him under their special care, recognizing the inherent loveliness of the man.

On one occasion a student of speculative bent spoke of the "unpardonable sin" in Lee's presence. With usual asperity, Harry asked the first speaker if the unpardonable sin was capable of being defined.

"Ask Professor Smith," said the astonished student.

"I consider it scarcely a theological question."

"Ethical?"

"No; one of those vital questions that can be determined only by the Supreme God, the one just Judge," was the decisive answer; but the gentle tone disarmed his listener's anger.

Always the idea of self-sacrifice was uppermost in his mind; it was that which had drawn him to Bethel to the work of the ministry; it was that which touched his heart and thrilled his voice with tenderness as his eyes first rested upon those rows of convicts, dark-browed and lowering, in the prison chapel; it was that which radiated his countenance as he delivered the Gospel message, and looked again, after many sad years, into the eyes of Douglas Lindsay, the friend of his happy youth.

"Did Douglas recognize him?" he queried of himself; there was no light of recognition in the stern face; but as the preacher ended his short sermon, stretching out his arms with a mighty yearning repetition of his text: "Greater love hath no man than this . . . ." there was a sudden flash of memory in the prisoner's eyes, and he bowed his head upon his hands.

In the convict's cell, to which the young chaplain gained admission shortly after the dismissal of the strange congregation, these two fell upon each other's necks and wept "for a little season," ere they could speak of intervening years and of those who filled the sacred places in the heart.

Harry Lee's glance quickly took in the scant appointments of the cell, the barred light of the one small, iron-grated window, and the hard pallet which left scarce standing room for the two young men. He shuddered unconsciously at the thought of such a confinement; then his eye fell upon the well-worn Bible in Douglas Lindsay's hand.

The young minister drew from his vest pocket a tiny locket which he opened and held out to the prisoner; and Douglas gazed long and silently upon the miniature portrait of Eleanora Lee.

"It is for you," said the visitor, gently, leaving the locket in the convict's hands; and presently he withdrew, while Douglas Lindsay pressed to his heart the precious treasure which made for him this second link to the outer world.

(To be Continued.)

"LET ALL THY WORKS PRAISE THEE, O LORD."

We lift our hearts to God above,
God of creation, God of love,
All nature joins with one accord
To praise Thy works, O Lord.

The stately trees that lend their shade
To every living thing that's made,
Point upward to their Maker's throne,
Allegiance give to God alone.

The little flowers so sweet and bright,
Lift up their faces to the light,
And thank the Lord for each sun rise,
And for the dew His love supplies.

And with their beauty and their grace
They love to deck His Holy Place,
And lay as incense at His Feet,
Their offering of perfume sweet.

Each tiny insect sings his song,
Of happy life, the whole day long.
At early dawn and setting sun,
Sweet warblers raise their orison.

The earth is full of melody,
Be it on land, or on the sea
Where breaking billows breast the tide
And sing, God's love is deep and wide.

Within the dancing brook we see
Clear depths of living purity,
And in the river's calm repose
We read the *peace* God's works disclose.

Lord, we Thy loving children, raise
To Thee our sweetest song of praise,
Grant us Thy strength, Thy calm repose,
Thy Peace, when life on earth shall close.

Huntington, L. I. M. A. Holden.

The Family Fireside

"PLURAL MOLASSES."

To the Editor of The Living Church:

THE sketch under the above title in your literary department last week is somewhat amusing to Southerners, not because the two visiting little girls from the North were surprised to hear molasses spoken of in the plural by the negro, but because "Uncle Foster," apparently a Southerner and plantation owner, is represented as saying: "I never before heard 'molasses' used as a plural noun." With all Southern negroes whom I have ever seen, and most country white people, "molasses" and "adz" are invariably always used as plural, while "feet" is often (by negroes) pluralized as "feets." A full list of Southern provincialisms would be "right" interesting to Northerners, but one would have to live South long to hear them all, while a Southerner of education could not get them all, because he would be so used to hearing many of them that they would not attract his attention. The most common and inexcusable one is the use by everyone, including newspaper writers, of the word "like" for "as if." "It looks like it is going to rain," or "He acts like he's drunk," etc. Immigrant.

BREVITIES.

By Cyrus T. Mendenhall.

OCCASIONALLY I can look over our Church walls and see some good things in the possession of an ecclesiastical neighbor. For my own use I might add to or take from, or somehow modify. I should need to adapt it to my environment or my notion of the fitness of things. But surely I hope never to be so narrow as to reject a good thing simply because it may come from those "who follow not with us." May we have the spirit of Him who said, "He who is not against us is for us."

Punctuality is a grace well worth cultivation. Any sensible person knows how important it is to be in time in matters of business and travel.

Give it a wider range, "oh ye hangers back," and see if it isn't good everywhere. Some people are said to be "too previous," but this may be preferable to being "too afterwards."

A bad habit is easy of cultivation, as also is a good one. Make it a rule to be on time and soon the custom becomes an established one with you. The person always late has no reasons to urge for such a course. Reason, truth, good morals, are all on the other side. A man ought to have religion enough not only to sing and pray, but to be truthful, and to be considerate of others. He who is careless as to his appointments wastes another's time and breaks his word.

Serious charges these for those professing godliness.

Above all things, how irreverent it is to be late at church services. It annoys, it disturbs and distracts, it hinders devotion, is an imposition, and, from first to last, altogether bad form. How anyone can persist in such conduct is passing strange. Of course, there may be exceptions, and no one should be censured who of necessity has been delayed, but for the constant offender, the careless comer-in at the eleventh hour, there really is no plea to offer.

Penuriousness is something that will grow on us unless we contend against its encroachment. Economy is proper, but stinginess is unChristian.

On every hand we are exhorted to give. No one can be exempt. The man who lacks public spirit and never aids a general cause, is a burden to society. He who is jealous of the calls of the Church and the demands of charity is not living up to the teaching of Christ. Old and New Testaments unite in calling blessings upon the heads of the generous giver. Even grasping, miserly men condemn meanness in others, and are loud in praise of liberal souls. Of course we are not all of us able to found hospitals, endow churches, and the like, but yet we can show a true generous spirit if we will.

Gentleness is a grace worthy of cultivation. It will adorn both manner and speech, and is becoming to a man or a woman. Particularly when we write, "Be gentle," do not dip the pen in gall. If a criticism is made, it isn't necessary to be harsh. Because one's opinion is not mine, I certainly need not unChrist-

ianize him. No one enjoys having the fur stroked the wrong way. You cannot beat a correction into a man. Sometimes the best way to spread an error is to stamp upon it. At all events, when a brother has occasion to state a difference of opinion between himself and another, it looks better, and what is of greater merit, it is better to leave harsh things unsaid.

Differences of opinion must needs be, but they may exist with gentleness. It is easy to wound, and generally it is altogether cruel and uncalled for. Such things carry no weight with the thoughtful. Be gentle. A thing may be seen from more than one standpoint, and your adversary may be as honest as yourself.

Our Master was the personification of gentleness; may we be like Him!

IN LIGHTER VEIN.

By Florida C. Orr.

THE POINT OF VIEW.

YOUNG Mrs. Wilmont was quite the rage among her set. She played golf, rode horse-back, was an expert with an automobile, besides doing various other things better than the average person.

Once Mrs. Wilmont and her little son went into the country to stay a week with a farmer's family. The girls of this family did their own work, and Lucy, the thirteen-year-old daughter, had charge of the cows. Milking a cow was the one thing above all others Lucy could do to perfection, and she was shocked when Mrs. Wilmont avowed her ignorance of milking. Seeking an older sister, Lucy, with fine scorn, gave it as *her* opinion that "Mrs. Wilmont ain't much account, because she is a grown woman with a child and can't milk a cow!"

THE ONION CURE.

The price of groceries had been climbing skyward. Mr. Hiram Scott growled each month when the grocery bills came to be settled. Finally he thought he could stand it no longer, and said to his wife:

"My dear, I am afraid you are not a careful buyer. Our grocery bill is something fearful. I will buy the groceries myself this month, and please don't cook anything but what I buy."

Things had been going swimmingly for a season, but there came a time when everything was out. Mrs. Scott told her husband of the empty condition of the pantry, and he promised to send up groceries that very morning.

He forgot it, however, and about one o'clock telephoned to Mrs. Scott that he would bring out to dinner a stranger whom he wished to conciliate in every possible way, and he would be glad if she would have an extra good dinner.

The pantry was bare of everything save onions, and onions Mrs. Scott proceeded to cook—fried, stewed, baked, stuffed, and boiled!

That dinner effectually cured Mr. Scott of wanting to buy the groceries, and whenever he became obstreperous after that, Mrs. Scott had but to suggest that he renew the onion cure!

GRATITUDE.

A True Story.

AFTER the conversation turned on gratitude, our companion, a prosperous business man, said: "It is nonsense to say that gratitude is a thing of the past. Let me tell you a bit of my own experience.

"Some years ago I got into the habit of running down to South Jersey every fall for a gunning trip. There was an old farmer there who used to go out with me, and could always tell me a good place to find birds. He was a jolly old chap, and I liked his company. We met this way for two or three seasons, and then he surprised me by developing a first-class fit of the blues. His crops were bad, he was short on his taxes, he wanted to pay his fire insurance, and he asked me to lend him a hundred dollars, which I did.

"That was the first act.

"Next year I did well in business, and I thought of that poor fellow with his watermelons and sweet potatoes. One day I dropped him a note not to bother about the money because he might need it more than I did. He wrote that he would never forget my kindness, and I supposed that the matter ended then, but now comes the third act.

"Wednesday before Thanksgiving came up a fine turkey and some cranberries. Christmas-time it was the same, only better, with a lot of holly besides. Next year he did the same; the next year, and so on. I figured it out that he paid from six to eight per cent. on that hundred dollars, and he keeps on making his payments in this way."

The business man who told us this story is dead. When he told us of the farmer's gifts it recalled the fine saying of Pope: "When I see a great deal of gratitude in a poor man, I fancy that there would be as much generosity if he were a rich man."

HOW TO BRING SLEEP.

PRESIDENT HYDE'S NOVEL SCHEME TO GET A GOOD NIGHT'S REST.

Assume an easy position, with the hands resting over the abdomen. Take a long, slow, but easy and natural breath, in such a way as gradually and gently to lift the hands outward by the action of the abdomen. At the same time slowly and gradually open the eyes so that at the end of the inspiration they are wide open and directed upward. Let the breath out easily and naturally, letting the hands fall inward as the outward pressure of the abdomen is withdrawn. At the same time let the eyes drop and the eyelids naturally fall by their own weight, so that they are closed at the end of the expiration. Do all this quietly and naturally. Do not make too hard work of it.

Repeat the inspiration and expiration, with opening and lifting, dropping and closing of the eyes, ten times. Then take ten breaths in the same way, allowing the eyes to remain closed. Alternate ten breaths with opening and closing of the eyes, and breaths with closed eyes. When the eyelids begin to feel heavy and you feel tired and sleepy, as you will very soon, go through the motions more easily and lazily, until you merely will the motions without making any effort, or hardly any effort, to execute them. At this stage, or more likely in one of the intervals of breathing, without any motion of the eyes you will fall asleep.

Nervous persons will have some difficulty at first in the gradual opening and closing of the eyes. They will tend to fly open and then snap together. But, as putting salt on a dove's tail is a sure rule for catching the dove, so this gradual and easy opening and closing of the eyes in rhythm, with quiet, natural breathing, when once secured, is almost equivalent to dropping off to sleep. This rule induces the respiration that is characteristic of normal sleep. It tires the set of muscles the tiring of which is one of the favorite devices for producing hypnosis. It produces and calls attention to certain sensations in the eyes and eyelids which are the normal precursors of sleep. Finally, persons who have had difficulty in going to sleep and staying asleep report that this method puts them to sleep, and puts them back again when they wake up too soon.—*Outlook.*

OUR BATHROOMS.

It is the custom in many houses for all the family to make their toilet, first come first served, in the family bathroom.

The inconvenience of this, as one after another tries the door, is cheerfully accepted as part of the "luxury" of a house with modern conveniences. Running water in this one small room, in a country house, is often the blame for the vanishing of the sanitary and modest water jug and basin from the separate sleeping rooms, with possibly the exception of the guest chamber. But if all the family must needs have their various hot, cold, plain and salt baths in one room by turns, then bathe the room itself in its turn. It is not enough to "tidy it up," even if only one bath has been taken there. It is not enough to have the hardwood floor handsomely scrubbed and oiled once a week.

A hale old woman I know, who takes her morning cold bath the year round with the window open, may be an extremist, but she is on the right track. She says it is better to let body particles out into the general world than set them flying, confined, to lodge where they may. But without dwelling too long on the unpleasant it is well to remember that there are such things as these particles, and to see that they are removed daily from the room devoted to their imprisonment.

This must include fresh air, plenty of water, system and a little time.

1. Open the window, top and bottom.
2. Take out all soiled towels, wash-cloths and linens.
3. Take out the rug, if there must be a rug, and leave it in the air awhile after shaking.
4. Run hot water into the bathtub with a dash of ammonia or soda or plain soap, and scrub well, ends, sides and bottom. Rinse well with hot and cold water and wipe dry.
5. Wash all sponges and hang in the air to dry.
6. Wash soap dishes, mugs, slab, faucets, bowl, and closet with soapy water, and wipe dry.
7. Wring a housecloth as dry as possible and lightly wipe over the closet seat and lid and all woodwork and walls, and, last of all, the floor.

It sounds long to listen to, but it is short and quick work to do. Fifteen minutes means a fresh, bright-looking room that can honestly call itself "clean" till the next day.—*Pittsburg Dispatch.*

Church Kalendar.

Aug. 30—Twelfth Sunday after Trinity.
Sept. 4—Friday. Fast.
" 6—Thirteenth Sunday after Trinity.
" 11—Friday. Fast.
" 13—Fourteenth Sunday after Trinity.
" 16—Wednesday. Ember Day. Fast.
" 18—Friday. Ember Day. Fast.
" 19—Saturday. Ember Day. Fast.
" 20—Fifteenth Sunday after Trinity.
" 21—Monday. St. Matthew, Evangelist.
" 25—Friday. Fast.
" 27—Sixteenth Sunday after Trinity.
" 29—Tuesday. St. Michael and All Angels.
" 30—Wednesday.

KALENDAR OF COMING EVENTS.

Sept. 15—Dioc. Council, Milwaukee.
" 15-18—Conference Colored Workers, New Haven.
" 30—Dioc. Conv., New York.
Oct. 7-11—Brotherhood of St. Andrew Conv., Denver.
" 13—Conv., Sacramento.
" 20—Pan-American Conference of Bishops, Washington.
" 27-29—Missionary Council, Washington.
Nov. 3—Church Congress, Pittsburgh.

Personal Mention.

THE report printed last week to the effect that the Rev. A. C. CHAPMAN had been appointed assistant at the Church of the Ascension, Chicago, was incorrect.

THE Rev. Dr. LAWRENCE COLE, late warden of St. Stephen's College, has assumed his duties as rector of Trinity School, New York, and should be addressed at 147 West 91st St., New York City.

THE Rev. ALEXANDER CORBETT of the Diocese of Oregon, has taken temporary work in the mission field which has its centre at Larimore, N. D.

THE Rev. E. J. DENT has resigned the charge of Coffeyville, Kansas, and accepted a call to Breckenridge, Colorado. Address accordingly from Sept. 1st.

THE Rev. J. C. HATHAWAY has accepted the rectorship of St. George's Church, Indianapolis, which has heretofore been a mission of Christ Church.

THE Rev. H. E. HUBBARD of Greene, N. Y., has been called to the rectorship of St. Paul's Church, Waterloo, N. Y.

THE address of the Rev. JOHN E. HUHN is changed from Council City to Rampart, Alaska.

THE Rev. HORACE W. JONES of New Decatur, Ala., has been called to the rectorship of St. Luke's Church, Whitewater, Wis.

THE Rev. JOHN LONDON has resigned Trinity parish Charles County, Md., and has accepted the rectorship of St. Paul's Church, Louisburg, N. C.

THE Rev. C. W. G. LYON has not assumed charge of Christ Church, Aspen, Colo., as stated in THE LIVING CHURCH of Aug. 15, but remains the missionary in charge of St. Matthew's, Grand Junction. He is simply spending the month of August in the town in the hills.

THE address of the Rev. W. G. MCCREADY, D.D., General Superintendent of Church Mountain Mission Schools, will be Maysville, Ky., after Sept. 1st.

THE address of the Rev. E. A. PENICK is changed to Strafford, Pa.

THE Rev. E. H. RUDD, D.D., has accepted a call to the rectorship of Hope Church, Fort Madison, Iowa.

THE Rev. FRANKLIN C. SMIELAU, General Missionary to the Deaf in the Diocese of Central Pennsylvania, has moved his headquarters from Harrisburg to Carlisle. His address is P. O. Box 17, Carlisle, Pa.

THE street address of the Rev. EDWIN WICKENS is changed from Third Avenue, Dallas, to All Saints' rectory, Peak and Ross Avenues, Dallas, Texas.

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RETREATS.

PHILADELPHIA.—A Retreat for Priests, conducted by the Rt. Rev. Dr. Weller, Bishop Coadjutor of Fond du Lac, will be held at St. Elizabeth's Church, Philadelphia, beginning Tuesday evening, October 6th, and ending the following Friday morning. Address the REV. W. H. MCCLELLAN, 1606 Mifflin St., Philadelphia, Pa.

BOSTON.—The annual Retreat for clergy at the Mission House of the Society of St. John Evangelist, Boston, will be held Oct. 12-16. Offertory for expenses. Application to be made to the FATHER SUPERIOR, 33 Bowdoin St., Boston, Mass.

FOND DU LAC.—A Retreat for clergy and seminarists will be held at Grafton Hall, Fond du Lac, Wis., Sept. 7-10. It will begin Monday with evensong and close with Mass on Thursday. Those who expect to be present are asked to send their names as soon as convenient to the Rev. S. P. DELANY, Appleton, Wis.

The conductor will be the Rev. Father Hughson, O.H.C.

KINGSTON, N. Y.—The Seventh Annual Retreat of the New York Catholic Club will be held at Holy Cross Church, Kingston, New York, on Sept. 21st to 25th. It will begin with Solemn Evensong on St. Matthew's day and close with Solemn High Mass on Friday morning, Sept. 25th. Priests who desire to be present are urged to send their names, as early as possible, to the Rev. A. ELMENDORF, Holy Cross Rectory, Jersey City.

The conductor will be the Rev. Fr. HUNTINGTON, O.H.C.

GEO. WM. LINCOLN,
AUGUSTINE ELMENDORF,
FLOYD E. WEST,
Committee of the New York Catholic Club.

ACKNOWLEDGEMENTS.

ST. JOHN'S COLLEGE BUILDING FUND.

The Rev. F. L. H. Pott, D.D., President of St. John's College, Shanghai, China, begs to acknowledge with thanks the following additional gifts to the College Building Fund: Mrs. J. J. Baker, $1; "K.," $10; Grace Church, Millbrook, N. Y., $12; William G. Low, $250; "M.C.B.," $1.00; Mrs. J. A. Scrymser, $50; "E.C.P.," $5; Mrs. Julia A. Lum, $10; Junior Auxiliary Christ Church, Elizabeth, N. J., $10.

Contributions from givers in the United States, $12,835.18. Contributions in the field from Chinese givers, $6,454.95. Amount needed to complete the fund, $5,709.87.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operation have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offerings of its members.

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Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,
General Secretary.

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APPEALS.

EPHPHATHA REMINDER.

For more than thirty years, the Church's "voiceless ministry" has been prosecuted with economy, energy, and effect in twelve large mid-Western Dioceses. The handful of deaf-mute work people have given their mite to the expense fund. Hearing friends have added thereto on the Twelfth Sunday after Trinity, or other days. Eight hundred dollars are needed for the present fiscal year. Offerings may be sent to the Rev. AUSTIN W. MANN, General Missionary, 21 Wilbur Street, Cleveland, Ohio.

The Western Church Mission to Deaf Mutes appeals for "Ephphatha" Sunday offerings and donations towards the expense of its work. (Rev.) J. H. CLOUD, General Missionary, 2606 Virginia Avenue, St. Louis, Mo.

BOOKS RECEIVED.

THEODORE REBLA PUBLISHING CO. New York.

Technique of Musical Expression. A Text Book for Singers. By Albert Gérard-Thiers. Price, $1.00.

NOVELLO, EWER & CO. New York.

The Hymnal. Revised and enlarged as adopted by the General Convention of the Protestant Episcopal Church in the United States of America in the Year of Our Lord 1892. Including the Morning and Evening Canticles. Edited by Horatio Parker, M.A., Mus.Doc., Cantab., Professor of Music at Yale University.

INTERNATIONAL COMMITTEE OF YOUNG MEN'S CHRISTIAN ASSOCIATIONS. New York.

Studies for Personal Workers. By Howard Agnew Johnston.

BROADWAY PUBLISHING CO. New York.

This Spray of Western Pine. By Lena B. Lardner. Fully illustrated.

PAMPHLETS.

Shall the Name of the Protestant Episcopal Church in the United States of America be Changed? The Address of the Rt. Rev. Chas. P. Anderson, D.D., Bishop Coadjutor of Chicago, together with the report of the Special Committee and the action of the Convention of the Diocese thereon.

A Sabbath Stroll. By F. Washburn. Thomas Whittaker, New York, Publisher.

An Ode. On the Semi-Centennial of Franklin and Marshall College. By Lloyd Mifflin. The Hoffer Press, Mount Joy, Pa.

The Church at Work

THE BROTHERHOOD OF ST. ANDREW CONVENTION.

Denver, Oct. 7-11.

Denver, Colo., Aug. 22, 1903.

To the Officers and Members of the Brotherhood of St. Andrew—Greeting:

The Executive Committee of the Brotherhood of St. Andrew for the City of Denver and State of Colorado, desires, by the courtesy of the Editor of The Living Church, to extend to the Local Assemblies in the United States, to the officers thereof and to the Chapters of the Brotherhood a cordial and loving invitation to meet with us at the approaching Convention in the month of October (7th to 11th).

We would rejoice exceedingly if it were possible to give to every Brotherhood man and boy the personal grip of brotherly love; but as we know that this is not possible, we will express to you the fervent hope that circumstances will permit you to have with us as many representatives as possible, assuring you that a generous Western hospitality will be extended to our co-laborers in the cause of our Divine Elder Brother.

Fraternally yours,

Frank A. Ellis, Jr., *President*,
H. S. Canby, *Vice-President*,
John B. Whitehead, *Secretary*,
C. H. D. Leigh, *Treasurer*,
G. Frank Shelby, *Council Member*.

It may interest a good many to learn that extremely low railroad fares have already been secured for the Convention of the Brotherhood of St. Andrew in nearly all parts of the country, the Convention dates for October 7 to 11, 1903.

From points north of the Ohio and Potomac Rivers, east of Chicago and St. Louis, and as far east as the Atlantic seaboard, the rate will be one fare from Chicago and St. Louis plus $30 from Chicago, and $25 from St. Louis, for the round trip.

In the great district lying west of Chicago and St. Louis, north of the Mexican border and east of the Pacific Coast States (in which the fare is a trifle higher) the uniform rate will prevail of one fare, plus 50 cents for the round trip.

It is planned to run a special Brotherhood train from Chicago to Denver over the Burlington road in one or more sections for the exclusive use of Brotherhood men, their families and friends. This will afford many an opportunity to visit Denver under pleasant conditions at a most enjoyable season of the year, not to mention attendance at what promises to be a most successful Convention. Other Churchmen will be welcomed in this party. The Convention tickets will include a ticket from Denver to Pueblo and return free of charge. This will take Convention visitors into the very heart of the Rocky Mountain scenery, allowing stop-off at Colorado Springs, Pikes Peak, and Pueblo. Any further information desired can be obtained from the Chairman of the Transportation Committee, Mr. Geo. H. Randall, 4740 Bayard St., Pittsburgh.

ARKANSAS.

Wm. Montgomery Brown, D.D., Bishop.

New Church for Hope.

The parish of St. Mark's at Hope, has, since last October, been in charge of the present lay missionary and candidate for Orders, Professor A. Crawford, Ph.D. The faithful people are hard at work building their new church. The larger aspect of the work as well as the greater opportunity of this growing city calls for a new building. The sale of their old one was imperative and advantageous; but it left the congregation homeless, present services being held in the Presbyterian house of worship. The new St. Mark's, through toil and sacrifice, will be finished without debt, a Churchly structure, expected to be ready for occupancy by the first of November. Four mission stations appended to the parish, at Washington, Nashville, Prescott, and Fulton, are awakening to renewed life. At Fulton a Sunday School has been organized and services are held in a Lodge hall. This missionary district around Hope requires fine tact and Christian common sense to meet the pressing spiritual needs, for the message to-day is, "Behold I have set before thee an open door." There are some who are disposed to discount the effectiveness of the Church, but there is no one instrumentality which is doing more to build up the most sterling manhood and womanhood especially in this great commonwealth of Arkansas, than the Apostolic Church of Christ.

CHICAGO.

Wm. E. McLaren, D.D., D.C.L., Bishop.
Chas. P. Anderson, D.D., Bp. Coadj.

The S. H. S. H. S.—Parish Building for Waukegan—Postponement of Dr. Fawcett's Consecration—St. John's Mission—Quiet Day at St. Simon's.

There was an interesting meeting of the graduates and students of the Society of the Home Study of Holy Scriptures, at the home of Mrs. Geo. B. Pratt, 207 Warren Ave., Chicago, Aug. 12, being the first meeting of its kind held in Chicago. It was found that seven graduates are living here, as well as five students. An alumnae organization was formed. Mrs. Pratt was chosen as President, Mrs. S. G. Taylor, Secretary. It will be of interest to state the parishes that have representatives: St. Andrew's, St. James', Ascension, Grace (Oak Park), St. Paul's (Austin), St. Bartholomew's, Annunciation (Auburn Park), Christ (Ottawa), Trinity (Highland Park), St. Chrysostom's, The Cathedral, and St. Barnabas'. A letter of greeting was read from the organizer and director of the Society, Miss Sarah F. Smiley.

The Society was organized in 1886, under Bishop Doane of Albany. After a few years the library and home of the director was removed to Washington City, as being the great centre of libraries and institutions. Bishop Satterlee is now its President. Miss Smiley's home is called "St. Anna's Lodge," with its library accessible to any woman who desires to acquaint herself with the noble study that is being carried on. The library now contains nearly 4,000 books, many being out of print. Graduates and students are most cordially welcomed, and entertained by the very lovely and saintly woman who is at its head. The course is carried on under the same lines that University courses are. "The one great aim of this society is the advancement of Christian knowledge among women to a far higher standard than is usually attained in our Sunday Schools. We keep in view the better training of Sunday School teachers themselves, and that still larger and no less important class of mothers who ought to be the Bible teachers of their own children, and still further, all women who desire to enrich their own spiritual life, and so to be also fitted for more blessed influence and worthier service, whatever be their sphere. We should regard the highest mark as wholly missed if mere learning were the only outcome. We seek the richer results in Christian character ennobled and disciplined and developed through the daily assimilation of 'the words of eternal life.'"

The graduates appeared wearing their well-earned "Jerusalem Crosses." For the present their meetings will be annual.

Next year will include many new students, who enter this fall. Let me, as one of the graduates, urge women who have a desire for this study to look into its *great merits* and become members. Such a rich reward awaits faithful study for this life, and the joys that are to come.

Any ladies wishing further information regarding the work and privileges of this society for the study of the Bible, which is carried on entirely by correspondence, may address Mrs. Geo. B. Pratt, President, 207 Warren Ave., Chicago, or Mrs. S. G. Taylor (Secretary of the Alumnæ), 610 East Division St., Chicago, Ill.

Plans have been accepted for a parish building, costing about $10,000, to be erected in connection with Christ Church, at Waukegan (Rev. W. E. Toll, rector). The first floor will be given to parlors, dining-room, and kitchen, while the second floor will consist of auditorium with stage and balcony. There will be a choir room and gymnasium in the basement.

Bishop Anderson returned on the 18th to his summer cottage in northern Wisconsin. On Sept. 23d he is to be the principal speaker at a mass meeting of the clergy and Sunday School Superintendents, called together by the Sunday School Commission under the chairmanship of the Rev. C. Scadding.

On the 21st it was generally known that the consecration appointed at St. Bartholomew's Church, Chicago (see Diocese of Quincy), for the 24th would not take place; and by the morning of the 22nd every clergyman in the Diocese, as well as others who had previously received the official invitation to the function, was in receipt of a copy of the following circular:

"August 20, 1903.

"The Consecration of the Rev. Dr. Fawcett is postponed on account of inability to get necessary papers from ecclesiastical authorities in the East on time, and to complete other arrangements.

"Chas. E. Bowles,
"*Master of Ceremonies.*"

Meanwhile the Bishop-elect has himself been somewhat ill, though, it is hoped, not seriously.

On a recent Sunday morning the Rev. J. R. Shaffer made an appeal at Lake Forest for aid towards the projected house for St. John Evangelist's mission in his charge, corner of Rees and Vine Sts. In the evening he announced to his congregation the raising of $500 as a result. This neighborhood, bordering on Clybourn Avenue, has a tough reputation, and it is supposed that some thugs watched his movements, supposing that he might be carrying this sum about him; for the next night Mr. Shaffer was knocked down and robbed of $15, not recovering complete consciousness for twelve hours. His friends, meanwhile, were concerned by his not returning to his rooms.

On Saturday afternoon, at St. Simon's mission, a quiet hour was conducted by the Rev. C. E. Deuel of the adjoining parish of the Atonement, for the Local Assembly of

the Brotherhood: the business meeting, with [illegible], being held in the evening.

Although Mr. and Mrs. Deuel have taken temporary lodging at 1117 Early Avenue, not far from his church, the rector's business address is still at the parish house, 2682 Kenmore Avenue, where he makes his headquarters.

COLORADO.

Charles S. Olmsted, D.D., Bishop.

B. S. A. Arrangement—Missionary Work.

The twentieth Local Assembly of the Brotherhood of St. Andrew was held in St. Mark's Church, Denver, on Thursday of last Week. Devotions were conducted in the chapel by Mr. G. Frank Shelby. The business meeting was held in the guild rooms of the church. The various committees reported, showing that the arrangements for the annual Convention are in a satisfactory state. Dr. James, chairman of Railroads committee, reported that the question of transportation had been arranged and a letter from Mr. Geo. H. Randall was read expressing satisfaction with the very thorough manner in which the Transportation committee had done its work. A resolution was carried which instructed Secretary Whitehead of Denver to thank Mr. Randall for his efficient assistance in this matter. Dr. James also was accorded a hearty vote of thanks for the energetic manner in which he had fulfilled his arduous duties. Mr. G. Frank Shelby read the provisional programme for the Convention, which met with the unanimous approval of the Assembly. The Rev. Mr. Lewis, assistant at St. Mark's, outlined the hopes and prospects of the St. Mark's chapter. It was decided to hold the next corporate Communions of the Brotherhood on Sept. 13th at St. Barnabas', Denver, and on Oct. 4th at Trinity Memorial, Denver, at 7:30 A. M. The question of holding devotional "Quiet hours" previous to the Convention, was discussed and definite arrangements will be decided upon at the next Local Assembly meeting. Mr. Shelby stated that there were 54 Brotherhood men, commercial travellers, who were energetically working and praying for the success of the coming Convention. The closing prayers were said by Dr. H. S. Canby in the absence from the city of President Ellis.

On the last Sunday in July, Bishop Olmsted visited Ft. Morgan, the county-seat of Morgan county, and Sterling, the county-seat of Logan county, two rapidly growing towns on the South Platte river, in the northeastern part of the Diocese. The rapid growth in population and wealth of these two towns illustrates splendidly what scientific irrigation is beginning to do for Colorado, for until the introduction of irrigation, nearly all the energies of the Church were directed towards the mining districts in the mountains, leaving two-thirds of the geographical area of the Diocese almost untouched. In the morning the Bishop celebrated the Holy Communion and preached at Fort Morgan, assisted by Archdeacon Bywater. The public library hall had been suitably arranged. There were only ten communicants, but many of that large congregation had driven great distances to be present at the first visit of a Bishop of the Church. In the afternoon the Bishop, accompanied by the Archdeacon, set out for Sterling, forty-five miles away. The services here are held in the opera house. The Bishop gave the absolution and preached, the Archdeacon taking evensong. There were 160 people present, and many of them remained to meet the Bishop and to express their satisfaction that the Church had come to them. The Archdeacon has classes for Confirmation at each of these places, and they will be fully prepared for the Bishop's visit in the fall.

CONNECTICUT.

C. B. Brewster, D.D., Bishop.

Diocesan Notes.

The Rev. J. Foote Bingham, D.D., has returned to his home at Hartford, after an absence of eighteen months in Rome and Florence. In the latter city he has been engaged for a year past in carrying through the press a book on the literature of Italy, and in the language of that country. It is published in Florence by the house of Barbira, and in London by the Oxford University Press.

The Rev. Louis French has completed the fortieth anniversary of his rectorship of St. Luke's, Darien, village of Noroton. This is a remarkable record in these days of change and unrest. On the Eighth Sunday after Trinity the rector preached an anniversary sermon. On the Feast of the Transfiguration, there was the usual celebration of the Holy Communion. In the evening a reception was tendered to the rector by the people of the parish. This was largely attended by the parishioners, and by a number of the clergy. Mr. French is greatly beloved by his people, and is held in high esteem by the community at large. He is the senior parish priest of the Diocese, and has in his possession the cane which is held by the oldest rector. This Mr. French received upon the decease of the Rev. Benjamin M. Yarrington of Greenwich.

The members of the choir of St. Paul's, Norwalk, have been in camp at Lake Kitchawan, just over the line in the State of New York. On the Ninth Sunday after Trinity they rendered a choral service at St. John's, South Salem, with a large congregation. The rector is the Rev. Charles M. Selleck of Norwalk, who is now also in charge of St. Paul's, in that city.

DULUTH.

J. D. Morrison, D.D., LL.D., Miss. Bp.

New Church for Little Falls.

The contract has been awarded for the erection of a new church for the parish of Our Saviour at Little Falls (Rev. F. E. Alleyne, rector), at a cost of $6,500. The structure will be of cobble stones to the top of the windows, and grout from thence to the roof.

FOND DU LAC.

Chas. C. Grafton, D.D., Bishop.
R. H. Weller, Jr., D.D., Bp. Coadj.

New Church for Appleton.

There is some hope of the erection of a new church building for Grace Church parish, Appleton (Rev. S. P. Delany, rector). Should these plans materialize, as is hoped, a stone edifice costing from $35,000 to $40,000 will be erected. It is hoped that the project may, in the near future, assume definite form.

INDIANAPOLIS.

Joseph M. Francis, D.D., Bishop.

Death of Mrs. Boggs.

Grace Church Pro-Cathedral, Indianapolis, lost an earnest worker in the death, on August 13th, of Mrs. Anna Carleton Boggs. She had for many years been President of the ladies guild and an active member of the Woman's Auxiliary. *The Church Chronicle* says of her: "Were God in His infinite wisdom to permit any one person to be indispensable, it might be said that Mrs. Boggs was such to her beloved parish, Grace

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Prevents Heat Prostration.

Take Horsford's Acid Phosphate during hot weather. A delightful Acid Tonic that quiets and strengthens the nervous system and induces refreshing sleep.

The Bible and the Empire State Express.

A Bible student has recently been figuring on how long it would have taken the people to make the journey from Dan to Beersheba if they could have had the benefit in the olden times of the Empire State Express. He figured that the train would have made this journey in less than three hours, although from a reading of the account in the Bible one would think it was a long journey, and it was for those days with their limited means of transportation. Ezekiel, the Chaldean prophet, had in his mind's eye something like the Empire State Express when he uttered the words recorded in the first chapter of his prophecy. Look this up and see if you do not agree with the idea.—*From the Troy Daily Times.*

The New York Central is every day adding to the sum of human knowledge by its marvelous passenger train service.

CHRIST LORE.

The Legends, Traditions, Myths, Symbols, Customs, and Superstitions of the Christian Church. By Frederick Wm. Hackwood, F.R.S.L. With numerous illustrations. Large 8vo, cloth, gilt letters, price $2.50 net. Postage 15 cts.

The contents of this volume are not Scriptural, nor can they fairly claim to be historical. They are in the main legendary, and nearly always they are quaint and full of interest.

Within the limit of a single volume, conveniently focussed for either reading or reference, have been brought together and placed in order, a wide and varied collection of examples in Christian Symbolism, in whatever form such religious mysticism has shaped itself at various times and under a variety of circumstances. Included may be found examples of the graphic symbol, of literary symbols, and of symbolism in its ceremonial form. The arrangement of the subjects has been given a chronological basis. After the necessary introductory matter, will be found the items of lore which have clustered around the Birth, the Life Mission, and the Death of Christ, followed by those connected with the establishment and growth of His Church on earth. Every item is connected with the personality of Christ, or with the chief personages and events of Christian history.

The Art Lore concerns itself with the signs and symbols found in sculptured stone, carved wood, stained glass, and every other form of religious adornment, whether of the fabric of the Church, of the vestment of the Priest, or of the accessories used in Christian worship. Our Lord, the Madonna, the Evangelists, the Apostles, the Church, the Saints, and the English Kalendar, thus comprise the main topics.

URBS BEATA.

A Vision of the Perfect Life.

By Herbert Cushing Tolman, Ph.D., D.D., Professor of the Greek Language and Literature, Vanderbilt University. With a Commendatory by the Bishop of Milwaukee. Cloth, 88 pages, price 75 cts. net; postage 7c.

"These," says the author, "are a few very familiar and simple five-minute talks to College students at Morning Prayers. They represent one month at the University Chapel." "We are sure," says the Bishop of Milwaukee, "the publishing of these short daily meditations will tend to deepen the spiritual lives of some others." Prof. Tolman is already widely known as an author by his work in ancient history and Orientology, and by his translations from the Latin and Greek. This first devotional work from his pen shows the simplicity of thought and language which is never inconsistent with the profoundest scholarship.

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Pro-Cathedral. Its every interest was hers; the animus of her whole life was the welfare of her church."

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Nomination of a Dean.

THE REV. JOHN R. MOSES has been nominated by the Bishop to the electoral body of the Cathedral to succeed the late Dr. Cox as Dean. Mr. Moses is at present rector of St. Mary's Church, Wayne, Pa. He was graduated at the University of Pennsylvania with the degree of B.A. in 1883 and also took the degree of M.A. in 1886. He was ordained by the Bishop of New Jersey as deacon in 1884 and as priest in 1886, and served his diaconate at St. John's Church, Gibbsboro', N. J. After receiving priests' orders he was assistant at the Epiphany, Philadelphia, until 1888, rector of St. Jude's in the same city 1888-93, and for the past ten years has served as rector of St. Mary's, Wayne.

MAINE.

ROBT. CODMAN, D.D., Bishop.

Improvements at Falmouth.

AN ADDITION to St. Mary's Church at Falmouth is in course of erection, which, when completed, will materially improve the appearance of the pretty little chapel. A bell has recently been donated by Dr. Geo. Woodward.

MICHIGAN.

T. F. DAVIES, D.D., LL.D., Bishop.

Armenian Service in Detroit.

AN ARMENIAN SERVICE, similar to that reported last week under the diocesan head of Ohio as having been held at the chapel of Trinity Cathedral, Cleveland, was conducted in St. John's chapel, Detroit, on Sunday, August 16th. The same Armenian Archdeacon officiated and in the same manner. Such services as these are not only of value as showing the Catholicity of this American Church, which is able to extend its good offices to people of the Armenian communion and to place our churches at the disposal of their clergy, but also as showing to other people in tangible form, that extreme "ritual," with rich vestments, incense, and the like, is very far indeed from being "Romish," but is practised even more emphatically by the Oriental communions which, for more than 1,000 years, have been outspoken in their condemnation of Rome, than it is by the adherents of the latter communion.

MILWAUKEE.

I. L. NICHOLSON, D.D., Bishop.

Death of J. M. Evans, M.D., and of Albert Sivyer—Lodi.

ST. JOHN'S parish, Evansville, loses by death its oldest member, Dr. John M. Evans, Sr., aged 83, the founder of the town, after whom it is named. Dr. Evans was likewise the first warden of St. John's Church, in Evansville, and the main supporter of the late Rev. Dr. Erastus W. Spalding, when that zealous missionary priest started this parish, and built the church in the early seventies.

The funeral was held from the parish church, the services being conducted by the Bishop, assisted by the incumbent, the Rev. Clark Wilson.

Dr. Evans was born at Benson, Vt., in 1820, and was graduated in medicine at La Porte, Ind., in 1842, after which he removed to the present locality of Evansville, Wis., in Rock County, where the village was later gathered, which took his name as a foundation of its civic title. Dr. Evans was surgeon in the 13th Wisconsin Infantry during the Civil War, and served on the staff of Gen. Robt. Granger. At various periods during his life he has been Postmaster, member of the State Legislature, and was unanimously chosen as the first Mayor of Evansville when the latter was organized as a city in 1896. As a Churchman, Dr. Evans has been uncompromisingly loyal to

THE LATE J. M. EVANS, M.D.

his several Bishops, all of whom, from Bishop Kemper's time, have been well known to him, and has been consistent in his Churchmanship. Many times during vacancies in the parish rectorship, he has conducted services and has kept the congregation together during the half century.

On June 1, 1854, at La Porte, Ind., Dr. Evans married Miss Emma Clement. Three children were born to them, two of whom, Mrs. L. E. Cary of San Jose, Cal., and John M. Evans, Jr., a practising physician of Evansville, are living. Mrs. Evans died about four years ago.

A VERY SAD calamity is noted in the telegraphic dispatches of last week, of the death by drowning off Nantucket Beach, Mass., of Albert Sivyer, son of Mr. F. W. Sivyer, a well known citizen of Milwaukee, and warden of St. James' Church. The young man was 19 years of age, a devoted son, and a useful member of St. James' Church, in its many organizations. The family were summering at Nantucket. The body will be brought to Milwaukee for interment.

AT LODI, Mr. Peter Richards, editor of the local paper, has for many years maintained the Church's services, in his own office, single handed and alone. The population of the place, like that of Western villages generally, is migratory. Sometime[illegible] years past there has been another [illegible] family, and at one time there [illegible] ury of a former chorister in [illegible] church, who, for a time, was a resident of Lodi, and who was able to "lead" in [illegible] singing. Those were the days when it seemed as though the luxury of an elaborate worship was being enjoyed. But the chorister moved on to the further West, and Mr. Richards, now gray-headed and afflicted with increasing deafness, was again left alone to bear aloft the standards of the Church. This, with ups and downs, and with occasional visit of a priest and of the Bishop, has been the history of the Church in Lodi since Mr. Richards first made it his home, away back in Bishop Kemper's day.

Last Sunday was a red-letter day for the little mission. The Rev. J. E. Reilly, D.D., rector of Grace Church, Madison, conducted an afternoon service. The church—which is to say, Mr. Richards' office—was well filled. Dr. Reilly even went so far as to express the hope that arrangements might be made for

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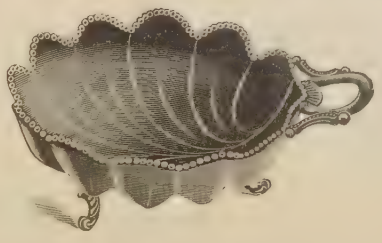

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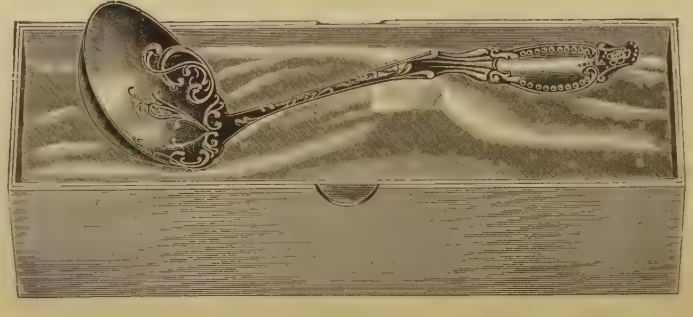

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services of a priest. That, now [illegible] luxury unthinkable.

[illegible]s is only a single leaf in the record [illegible] Church might do. If missions American white people in organized Dio[illegible] might receive the support which they [illegible]

MINNESOTA.

S. C. Edsall, D.D., Bishop

Work at Blue Earth.

The Church of the Good Shepherd, Blue Earth, is the parish founded by that pioneer missionary, the late Solomon S. Burleson, some thirty years ago. He was also the architect of the church and rectory. All the chancel furniture and even the doors of the church are hand-made of native wood of the natural color. The present rector is the Rev. Colin C. Tate. This is one of the few parishes where the people do not "go off" in summer, but stay at home, and so all Church work goes on as usual. This is the second year in which a short service is held daily at 9 A. M. for the school children. The children, both girls and boys, ring the bell for these services. One Sunday afternoon in July the rector and vested choir drove over to Winnebago, a town of over a thousand people, where we have no church, but six or seven communicants, and held a service which was well attended, in the G. A. R. Hall. In the *Church Record* the Bishop advises the clergy to exchange work when possible, for a month. The rector exchanged July 12th with the Rev. Charles C. Rollit of Red Wing. This gave Mr. Tate an opportunity to stand by the grave of the late Bishop Welles in Red Wing for the first time, and the Blue Earth people were benefitted by Mr. Rollit's able sermons. As in July some of the Protestant ministers were away, some of their good people attended the Church services every Sunday. An exchange for August is arranged with the Rev. George C. Dunlop of Wells, and one in September with the Rev. William C. Pope of St. Paul. This may seem to people in cities not worth mentioning, but here it is quite important. Improvements have been made in the church and rectory from time to time and this summer the grounds have been greatly improved; trees trimmed and cut out and flowers planted. Bishop and Mrs. Williams of Omaha spent a few days at the rectory on their way to Canada in July and were much surprised to find a parish with so much land, a third of a block, in the midst of this pretty little city. There is no debt at all on the church property. The parish has all the usual blessings, weekly Communion, vested choir, guilds, and an excellent choirmaster and organist in Mr. Harry Scoles and wife, who are faithful and efficient. There is much work to do for the Church in Southern Minnesota. This county alone (Faribault) has 20,000 people and but two parishes of our communion, Blue Earth and Wells, both founded by the Rev. Mr. Burleson, who had charge of fourteen counties.

MISSOURI.

D. S. Tuttle, D.D., LL.D., Bishop.

Cornerstone Laid in St. Louis.

On the 10th Sunday after Trinity, a number of the clergy assembled, with a large vested choir, and took part with the rector, the Rev. Dr. Winchester, in laying the corner-stone of the new Advent mission in the western part of the city of St. Louis. This mission is an off-shoot of the Ascension parish. The rector of this parish has for three years given much time to this adjacent mission field in a part of the city thickly populated, but without any Churchly privileges. Up to this time, services have been held in a hired house. Now the work has grown until it numbers 50 communicants and 75 Sunday School children, a good corps of teachers, and a fine lay reader, Mr. L. W. Vercoe, who is looking forward to the ministry. Connected with the mission is also another candidate for orders, who is studying at Nashotah. The addresses were made by the Rev. Messrs. Miller, Sinclair, Jones, Cochran, and Winchester. The large numbers of friends gathered to witness the corner-stone laying evinced the interest taken in this new work. The little edifice will be completed in 60 days. The plan is after the model of the English country churches.

MONTANA.

L. R. Brewer, D.D., Miss. Bp.

Missionary Progress.

Since the adjournment of Convocation, the Bishop has visited Anaconda, Townsend, Manhatten, Logan, Whitehall, Great Falls, Fridley mission field, and several missions in Madison County. At Anaconda the beautiful church was consecrated on June 25th, several of the clergy and laity being present after the gathering in Butte. The consecration sermon was preached by the Rev. S. C. Blackiston of Butte. At Logan a contract has been let to build a small church, which will be the only place of worship there.

The Rev. C. E. Dobson of Great Falls is resting on the Pacific Coast. For several months his strength has been overtaxed in trying to erect a much-needed church in the place of an old frame structure, which is now altogether inadequate for the parish. The rector of Great Falls is much loved in Montana, and it is the general wish that he may return at an early date completely restored to good health.

There is also a probability of a new church being built very soon in Boulder. Enough money has been raised to justify the letting of the contract, and the patient congregation in this little mining camp will ere long remove from the court house, where they have been worshipping for many years, to a worthy and long-desired church building.

Since the annual convocation, Montana has learned with pleasure that another mission is to become a parish through the liberality of one of its communicants. This is the mission of Kalispel, which has been cared for many years by the Rev. H. E. Clowes. The missionary at Kalispel will only receive well-merited reward when this step is taken, and it will be the sixth parish in Montana.

There should be three or four other parishes in Montana, and the Bishop is working and planning for this end, viz., the making of parishes and opening of new missions, in a most aggressive way. Our prospects in Montana were never brighter, and we shall undoubtedly begin our diocesan life in the fall of 1904 with thankful hearts, and renewed confidence.

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Frank J. Cheney makes oath that he is the senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.

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The rectory at Hamilton is completed and the missionary, the Rev. J. W. Fogarty, has taken up his residence there.

NORTH DAKOTA.

Cameron Mann, D.D., Miss. Bp.

The Clergy—Two Churches Consecrated — A Missionary Experience.

The Rev. E. W. Burleson has returned from the East with his family and taken up residence in his new charge at Jamestown. The Rev. L. G. Morris, rector of Christ Church, Oswego, N. Y., has devoted a part of his summer vacation to missionary work in this District. His presence and coöperation have been most helpful, and he certainly returns to his home parish with a better knowledge of missionary work. Why should not this good example be followed?

Two consecrations of mission churches have taken place within the last month, that of Grace Church, York, and that of St. Michael's, McHenry.

On Tuesday, July 28th, the Bishop and five priests gathered for the consecration of the new church at York. Before the service, the priest-in-charge, the Rev. O. F. Jones of Devils Lake was assisted by the visiting clergy in putting the building in final shape for consecration; among other things, a temporary altar had to be built, as the only permanent piece of furniture which the church possesses is a lectern. The clergy who took part in the service, beside the Bishop and the Rev. Mr. Jones, were the Rev. L. G. Morris, of Oswego, N. Y., Rev. J. K. Burleson, of Grand Forks, Rev. S. Currie, of Park River, and the Rev. Philip Cook of Minot. The Bishop preached on the meaning and proper use of a church building, taking his text from Exodus 12:26, "What mean ye by this service?" The church is a simple wooden structure, and will accommodate a congregation of about 100. There is only one other English-speaking church in the place.

The town of McHenry is at present the terminus of a "branch" railway line, and is reached by an all day's ride on an accommodation freight. For this reason none of the clergy, except the Bishop and the Rev. L. G. Moultrie, priest-in-charge of the mission, were able to attend the consecration of St. Michael's Church, which took place on the Feast of the Transfiguration, August 6th. It is little more than a year since the first service of the Church was held in this growing town, and our building was the first one erected. The good result of our being (for once) first on the ground is shown by the fact that the church—costing over $1,000—has been completed without a dollar of debt, and although it has been possible to hold only about a dozen services during the year of the mission's life twelve have been baptized and six confirmed during the past month.

Work upon the new churches at Langdon and Linton is being pushed rapidly forward, and it is expected that they will be ready for consecration in the fall or early winter. The plans are also in hand for a church at Rugby, and work upon the foundation will be begun immediately.

An interesting glimpse of missionary experience is given by the Bishop in his official paper, the *North Dakota Sheaf*. In his diary for July 21st he says: "Met Dr. Beede at Church's Ferry and we went up to Rolla. There we heard of the death of Mrs. Boyd, one of the oldest members of our Church in that place, and found that the arrangements for her funeral necessitated a change in our plans. Therefore we left Rolla at 8 P. M. and drove to Dunseith, 25 miles. Arriving there we found it impossible to wake up anybody at the hotel; so Dr. Beede opened the door, struck a match, found a lantern, and we went and put the horses in the barn. Then we returned to the house and inspected the bed-rooms, where we found all the beds doubly or trebly occupied. We therefore retired to the barn and made our bed upon the hay-mow. In the early morning we drove to the home of Rising Sun, where we had service, some forty Indians attending. I celebrated the Holy Communion and made an address. Then back to Rolla in time to conduct the funeral service at 4 P. M."

OREGON.

B. W. Morris, D.D., Bishop.

Diocesan Notes—New Church for Heppner.

At Grace Church, Astoria (Rev. Wm. S. Short, rector), a new brass Lectern was recently consecrated in memory of the late wife of the rector.

The boy choir of Trinity, Portland, has been holding its annual encampment at Seaside, Oregon. The Rev. A. A. Morrison, Ph.D., was in charge of the boys. The choir has been excused from singing at the services for the month of August.

Nearly all of the clergy of Portland have been or are now taking their annual vacations; the Rev. Dr. A. A. Morrison and Rev. Dr. Van Waters, Rev. H. D. Chambers, and Rev. W. A. M. Breck at Seaside, and Rev. E. T. Simpson at Weylands, Wash. Bishop Morris has been engaged during the month of August in visiting different parishes in behalf of the Apportionment for Missions. If all took as much interest in seeing that

SUBURBANITES.

BREAKFAST ON COFFEE, A ROLL AND A RUSH FOR THE TRAIN.

The commuter who bolts down a few mouthfuls of food and hurries to catch the train usually catches dyspepsia as well.

The "coffee and roll" road to ill health is not necessary for there is an easy, pleasant way to get back to health and shake off all the coffee diseases by shifting to Postum Food Coffee. "For a number of years I was a business woman, rising early and swallowing a roll and a cup of coffee just in time to catch a train. A feeling of nausea or palpitation and a continual dullness in the eyes and head invariably followed my coffee breakfasts until one day a good angel in the guise of a woman friend bade me try Postum Food Coffee in place of coffee.

"Always trying to be progressive in my daily life, I accepted the advice, and the result was I found Postum a delicious, clear coffee-colored beverage suited to the stomach and satisfying to the appetite. After using Postum faithfully for a month I was surprised at the result in my health. All symptoms of dyspepsia or nervousness had disappeared and because of this marked benefit I reasoned that if such a simple and inexpensive remedy could prove such benefit in my case, why, was it not my duty to let other sufferers know about Postum? So I began to try to help my friends, and I have helped many to shake off sickness by recommending Postum in place of coffee.

"There was one who was a victim of nervous dyspepsia and who craved coffee to such an extent that he invariably drank it in spite of medical advice not to do so, and I could not persuade him to change, so I got his wife to give him Postum in the morning for a few days without saying anything to him about it. The result was really wonderful. He did not detect the change, but noticed that he got over his indigestion. Then we told him the truth about it, and now he takes his Postum regularly, and is so far relieved of his nervousness that his physician predicts a speedy cure. He likes the Postum just as well as he used to love the coffee." Name given by Postum Co., Battle Creek, Mich.

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The publishers have introduced this book to American readers because of the difficulty felt by our students of Christian Evidences in recommending any work that is thoroughly satisfactory and up-to-date on this subject, in which the grounds of attack shift so widely from time to time as position after position is abandoned by the unbeliever, that there is need for frequent reviews of the subject. It is believed that this work will be found satisfactory.

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the apportionment is met as does our aged diocesan, the small amount required would be doubled.

The Rev. J. Warren has returned from a year's visit in England and has taken work under the Rev. W. E. Potwine at Heppner. The recent flood carried away the church at this place. All that could be found was the cross from the altar. Nearly half of the communicants lost their lives, and the rest lost their property. Yet plans for rebuilding the church are under way, and soon there will be a new All Saints' Church at Heppner. The Rev. W. E. Potwine, Pendleton, would greatly appreciate any assistance from those who have much of this world's goods, to rebuild this church for the use of these people at Heppner who have lost their all. This seems to be a case where a few dollars would do much good.

A new reading room and chapel have lately been built at Sumpter (Rev. M. J. Goodheart, missionary). This is a mining town and work there must be, from the nature of things, slow; but Mr. Goodheart has succeeded in reaching many through the means of the reading room, baths, etc.

St. Paul's Church, Oregon City (Rev. P. K. Hammond, rector), is receiving a much needed coat of paint, and some improvements are being made in the rectory, which is also to be painted.

PENNSYLVANIA.

O. W. Whitaker, D.D., LL.D., Bishop.
Alex. Mackay-Smith, D.D., Bp. Coadj.

B. S. A. Progress—St. Clement's—Holy Trinity—Philadelphia Notes.

About 25 men and boys from the Philadelphia Local Assembly of the Brotherhood of St. Andrew anticipate attending the annual convention at Denver, Colorado, in October. A pre-convention devotional meeting will be held in the Church House, Philadelphia, on the evening of September 17th. The Rev. Arnold Harris Hord, Chaplain of the Philadelphia Local Assembly, will lead in the intercessions for God's blessing on the Denver convention. The Rev. L. N. Caley, rector of the Church of the Nativity, and Hon. G. Harry Davis, will make addresses.

On Tuesday evening, August 11th, the parish chapter of the Brotherhood of St. Andrew, composed of a few earnest men of All Saints' Church, Twelfth and Fitzwater Streets, Philadelphia, in the midst of a population of foreigners, gave a reception to about sixty-five men in order to enlist their sympathy with the parish chapter. The sacred and the social side of the Church were blended together in a very reverent way and the occasion was fully enjoyed. The Brotherhood was shown in one of the talks to be an helpful organization which had warmed up the Church. Incidents were related which proved beyond doubt that whatever the faults of the Brotherhood may be, Chapters in the various cities in these United States make it possible for a man to be among friends even in a strange city. A member from Washington desired legal advice and the Brotherhood of another city was able to do just what one mason might do for another. A colored student from Georgia sought employment for the summer in a distant city in order to pursue his studies in the fall, and was assisted in finding a suitable position. A boy from Philadelphia was sent to Denver, Colorado, and the Bishop, the Dean of the Cathedral, and other members of the Local Assembly there, secured him a home, a position, during his illness and at his death gave this boy every attention, because he came with letters of introduction to them. So the Brotherhood stretches out its hand to the men and boys all over our land in loving service.

The Altar Guild of St. Clement's Church, Philadelphia (Rev. G. H. Moffett, rector), has made during the past season some handsome embroidered vestments. A set of blue vestments is for St. John's, Camden, N. J., and includes chasuble, stole, maniple, burse, and veil. The designs are worked for the most part in gold thread, very effective and beautiful. A set of white vestments of handsome silk brocade is a gift to St. Saviour's Church, Skaguay, Alaska. Another set of white vestments of silk brocade is a gift to St. Saviour's mission, Wuchang, China. A complete set of white silk vestments, formerly used in St. Clement's, has been put in order, and sent to St. Mark's Church, Wilmington, N. C. A set of black silk vestments, the embroidery of very beautiful and effective design, was made for the chapel at Cragsmoor, N. Y.

During the whole of the summer the services at Holy Trinity Church (the Rev. Floyd W. Tomkins, D.D.), have continued. The night service has become well known and people come miles to attend. The service is most reverent and restful, because the beauties of the Book of Common Prayer are brought out in some sort like the dignified rendering of Evensong at the Church of Saint Mary the Virgin, New York. There is no hurried reading of Holy Scripture or saying of the Office. Each worshipper receives *The Evening Prayer Leaflet* and is requested to take it home. Then there is a helpful address, and after the Benediction, a verse of some familiar hymn is sung by the choir without accompaniment as all kneel. After the service the usher at each door gives a warm hand clasp to all who have worshipped, and these influences have made the night service one of the most popular and far-reaching in Philadelphia.

Mr. Mahlon N. Kline, the President of the Brotherhood of Saint Andrew, in Philadelphia, is interested in every good work for the advancement of the better side of the young men in our midst. With others he is about to enter upon a plan which will furnish a home for students of the College of Pharmacy. A house has been rented at 1913 Arch Street, which will shortly be opened and a sum of money has been donated for its maintenance. Those who are fortunate enough to become residents will receive the comforts of a home at a merely nominal rate, but it will be in no sense a charity but very much like the Brotherhood House, which is in many respects an ideal home for young business men, and was made possible through the generosity of Mr. John E. Baird, of the Church of the Nativity, Philadelphia.

The Rev. Lyman P. Powell, rector of St. John the Evangelist's, Lansdowne, is endeavoring to raise a fund for a new organ, the present instrument being too small for the new church.

The Rev. George H. Moffett, rector of St. Clement's, Philadelphia, reports a very successful season for the summer home under the call of the All Saints' Sisters at Sea Isle City. Many applications have been received which had to be refused, and it is hoped that the Home may have larger accommodations next year.

QUINCY.

Dr. Fawcett's Consecration Postponed.

The consecration of the Bishop-elect, which was announced last week as appointed for August 24th, St. Bartholomew's day, was postponed, owing to the failure to receive the necessary papers from the Presiding Bishop in time. The information printed in these columns last week as to the anticipated event, with the list of Bishops who were expected to take part in it, was taken from the announcement that had been printed by the Standing Committee in anticipation of receiving the mandate of consecration in time for the date mentioned. In the latter they were disappointed, and the

PUSEY
AND THE
CHURCH REVIVAL.

OPINIONS OF THE DAILY PRESS.

Bishop Grafton's book on *Pusey and the Church Revival*, has called forth many remarkable reviews from the Daily Press. We quote the following from a column notice in the Providence *Journal*:

Undoubtedly there are still persons who believe that Dr. Pusey was a "Romanizer," and that the secession of Manning and Newman to Rome was the natural consequence of the movement of which he was on the whole the most eminent representative. This little book by the Bishop of Fond du Lac should do much to remove that impression. Comparatively few readers even among Churchmen will see the elaborate biography of the great Anglican theologian; but Dr. Grafton here deals with his personality and work in a sufficiently full fashion to convey an adequate idea of his position in the intellectual and moral life of the nineteenth century. He gives a sketch of the condition of the Church during the arid years of the eighteenth century, of the evangelical movement, of the tractarians, of Pusey's share in the enunciation of Catholic truth, of the nature of his teachings, and of the lesson of the Oxford movement for the Church of to-day. Few men can put fundamental doctrines so concisely and clearly as Dr. Grafton or survey the grounds of argument with so comprehensive a grasp of their salient features. He says, for example, very truly ,that the Oxford was supplementary, and not antagonistic, to the Evangelical movement. It brought out the objective side of religion, without which the subjective was incomplete. Perhaps the somewhat exaggerated note of personal piety among the Evangelicals was essential to an effective revival of religious feeling after the paralysis which Whig Erastianism had brought to the Church. Nor is it strange if Low Churchmen saw in the Catholic revival a new formalism and regarded it as likely to undo all their work. Pusey, Newman, and Keble had to undergo a fierce persecution. What are now regarded as the commonplaces of Anglicanism aroused bitter antagonism then. And Pusey seemed to be an especial mark for hatred and abuse. . . . . .

Bishop Grafton states with admirable clearness, as has been said, the fundamental principles upon which the teaching of Pusey, now almost universally accepted, rests. It involves a larger emphasis on the doctrine of the Incarnation; a rule of faith, a divine character and authorization for the ministry in its threefold orders; the value of the Sacraments as channels of grace. In natural sequence to these points are the doctrines of the Real Presence and the Sacrament of Penance. It was inevitable that the tractarian teaching should be misunderstood. Yet the formularies of the Anglican Church plainly state the nature of the eucharistic sacrifice and plainly authorize auricular confession. The pages devoted by the Bishop to this subject are most illuminating. And perhaps a better definition of the thoroughly rational position of the Catholic Church with regard to the Bible and to modern views of the Bible could not be found anywhere. . . . . Many much larger volumes have had in them less to stimulate thought than this modest account of a man, who was both great and good. It deserves a wide reading.

We quote also from the Boston *Transcript:*

The Bishop of Fond du Lac (Right Rev. Charles Chapman Grafton) was a friend and pupil of Dr. Pusey. His peculiar opportunity for knowledge of a man who made such a deep impression upon the religious life of the century with which he was born makes very appropriate the authorship of the monogram, "Pusey and the Church Revival." Bishop Grafton shares with his former master a sweetness of nature and humility which will commend to all readers his method of treatment of the history of the religious movement called "Tractarian" and of those influences which, flowing from Dr. Pusey and the group of which he was the centre, have wrought such changes in the Church of England and her children.

Bishop Grafton does full justice to the evangelical school, its missionary work in Africa and in the East, its influence in the abolishment of the slave trade, and in elevating the standard of personal piety. He desires to show that the Oxford movement was supplementary rather than antagonistic to that which preceded it, and that those who represent the two schools now generally recognize that this is true and are coming together in more loving accord. In fact, the venerable Bishop's appeal is inspired by the temper of his great predecessor in the episcopate, whose whole sermon, when he was brought into the congregation of the faithful in his old age, was "Love one another." The period which produced men of this type was a notable and interesting one. Bishop Grafton treats it in a manner that makes the reader wish that he might yet be its formal historian.

The book is handsomely bound in cloth, and sold at 50 cents net. Postage 5 cents.

PUBLISHED BY
The YOUNG CHURCHMAN CO.,
Milwaukee, Wis.

date has not yet been officially fixed. The clergy of the entire Province were notified of the change in arrangements last week, by the Secretary of the Standing Committee.

SALT LAKE.

ABIEL LEONARD, D.D., Miss. Bp.

Work at Aspen, Colo.

THE CHURCH WORK in the beautiful mining town of Aspen, Colorado, needs attention. During the month of August the missionary at Grand Junction, the Rev. C. W. G. Lyon, conducted Sunday services in that town and acted as minister-in-charge for that length of time. Much to his delight he found a goodly number of Church people, anxious for the Church's service and the leadership of a clergyman.

Of course the town is not at present in as prosperous a state as it was a few years ago, but yet Mr. Lyon found many Church people there who expressed themselves as being willing to help the Bishop to support a clergyman. Mr. Lyon feels confident that at least $50 per month could easily be raised among the people, and with what the Bishop would furnish, and the use of the comfortable rectory, the missionary could live quite comfortably and gather around him a large congregation.

It is the wish of Bishop Leonard to place an energetic man there at once if he can be found.

WASHINGTON.

H. Y. SATTERLEE, D.D., LL.D., Bishop.

Children's Country Home.

THE CHILDREN'S COUNTRY HOME has had a very successful summer this year, giving a happy time to a larger number than ever before. It would be difficult to find a more delightful situation for such a home than the wooded hill on which the Home stands. It is reached by a short walk on a beautiful country road from the Chevy Chase car line, and its extensive grounds border on Rock Creek Park. The home has accommodation for about fifty children, who come in companies for two weeks at a time usually, though in special cases they are kept longer, and a happy time they have, all day under the trees, with swings, hammocks, and other out-door amusements, or on rainy days in the play-room, where books and toys in abundance are provided. But for a wholesome variety there is opportunity for a little work for those who volunteer for it, for it is not required. The many white beds in the large airy dormitories are to be made, and other light household tasks are gladly undertaken by the children who, by the way, are all girls except the very little ones. The Home is in charge of Sisters from St. Margaret's, Boston, who give constant care and oversight to their little guests, and there is an elevating and refining influence in all the arrangements. Morning and evening the children gather in the chapel for a brief service of prayer and praise, and on Sunday afternoons there is evensong by the kindness of the city clergy, one of whom is always found ready to come out for the purpose. This year an improvement has been made by holding this service in the open air, under the trees, as the chapel is a part of the house that needs much enlargement. In addition to the everyday pleasures that the children find at the Country Home, there are special treats provided for each set, through the kindness of friends who make donations for this purpose. These take the form of a day spent at the Zoo, with a picnic dinner, a "straw ride" in large wagons, with refections on the way; or, what is very popular—a "party," when the children, dressed in their best, recite, and sing selections prepared before, and there is a special feast in the open air. The daily drives are also a great source of pleasure. The Home owns a roomy vehicle into which many children can be packed, and they go by turns, through the pleasant country roads. The crowning festival day comes at the end of the season, when all the children whose record for behavior has been good are invited to come out for a grand picnic on the grounds. Amusements are provided, and an abundant dinner and tea partaken of on the grass. Thus the Country Home season ends just when the public schools open, and holiday time is over.

WESTERN MASSACHUSETTS.

ALEX. H. VINTON, D.D., Bishop.

New Church for Holyoke.

THE CONTRACT has been awarded for building the new church edifice of St. Paul's parish, Holyoke (Rev. H. H. Morrill, rector). The cost will be about $60,000 and it is anticipated that the entire work will be completed without indebtedness, that having been one of the conditions under which a contribution of $10,000 was made by Mr. Metcalf. The structure will stand at the intersection of Appleton, Locust, and Linden Streets. The church will front Appleton Street, being at the site nearest the corner of Appleton and Locust. Extending from the rear of the church toward Locust Street and connected with the church, will stand the parish house. The rectory will be placed near the corner of Locust and Appleton Streets and will be unconnected with the other buildings. Work will be commenced immediately and it is hoped that the group of buildings will be completed within a year. The architecture will be Gothic and will include a battlement tower 22 feet square and 48 feet high. The extreme length of the church will be 144 feet and width 76 feet at the transepts. The entrance to the parish house will be at the right side of the chancel. The first floor of the latter will contain vestry and robing rooms, while Sunday School rooms and other conveniences will be arranged.

The architect is Wm. F. Towner of Boston.

CANADA.

Opposition to University Federation—News of Dioceses.

Diocese of Toronto.

OPPONENTS of the movements for the federation of Trinity and Toronto Universities are working very hard to oppose the efforts

GOT TO

HAVE SHARP BRAINS NOWADAYS OR DROP BACK.

The man of to-day, no matter what his calling, needs a sharp brain, and to get this he needs food that not only gives muscle and strength but brain and nerve power as well.

A carpenter and builder of Marquette, Mich., who is energetic and wants to advance in his business, read an article about food in a religious paper and in speaking of his experience, he said: "Up to three years ago I had not been able to study or use my thinking powers to any extent. There was something lacking, and I know now that it was due to the fact that my food was not rebuilding my brain.

"About this time I began the use of the condensed food Grape-Nuts and the result has been I can think and plan with some success. It has not only rebuilt my brain until it is stronger and surer and more active but my muscles are also harder and more firm where they used to be loose and soft, and my stomach is now in perfect condition. I can endure more than twice the amount of fatigue and my nights' rest always completely restores me. In other words, I am enjoying life and I attribute it to the fact that I have found a perfect food." Name given by Postum Co., Battle Creek, Mich.

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of Provost Macklem and the Federation committee of Trinity College. The question is one of great interest to Church people. Circulars were sent in the middle of August to all the "graduates and friends" of Trinity, giving arguments against federation, and containing the following protest:

"We, graduates and friends of Trinity University, hereby enter our solemn protest against the scheme of confederation of Trinity University with the University of Toronto, as manifestly destructive of Trinity's dignity as a University and of the value of the degrees taken by her graduates; as a distinct breach of faith with the founders of Trinity College and with contributors, living and dead, to its funds, and also subversive of the best interests of the Church and education."

St. Andrew's Brotherhood.

A MEMBER of the Council of the English Brotherhood, Mr. T. R. Clougher, visiting Canada this summer, has held some well-attended meetings. The efforts of the travelling secretary for Canada, Mr. W. B. Heney, in the Dioceses of Fredericton and Nova Scotia in August have met with much success.

Diocese of Quebec.

BISHOP DUNN, who has been making a visitation of the Labrador coast, expected to be back in Quebec by August 18th. In the two years since the last meeting of the Quebec Synod, the Bishop has ordained four deacons and admitted five to the priesthood, he has confirmed 959 candidates and consecrated four churches. He has also held several dedication services, of which the last was the Oratory of the Venerable Bede, in the Divinity House of Bishops' College, Lennoxville. The number of clergy now in active service in the Diocese, including those on the staff of Bishops' College and School and the S. P. C. K. Chaplain, is 67, while there are six superannuated and pensioned. This makes, including the Bishop, a total of 74 clergy, and there are 21 lay readers.

Diocese of Nova Scotia.

IN CONNECTION with the sermon preached in St. Luke's Cathedral, Halifax, by the Rev. J. Ancient, diocesan secretary of the Synod, which caused such a turmoil on account of its strictures on the manners of fashionable women who were also Church members, it may be well the heroic deeds of Mr. Ancient in the past should be remembered. Thirty years ago, in 1873, at the memorable wreck of the White Star Liner, *Atlantic*, off Sambro, when the sea was running so high no boat could live, the Rev. Mr. Ancient swam out to the wreck with a life line and was the means of rescuing many lives.

EDUCATIONAL.

THE CATALOGUE of Worrall Hall Military Academy, Peekskill, N. Y., a Church school of which the Rev. C. E. O. Nichols, is principal, is at hand and shows the excellent facilities of that institution for educating boys. Among the references named are the Bishop of New Jersey and the Rev. Dr. Fiske of Providence, R. I.

DURING the fourteen years of its existence, Waterman Hall, Sycamore, the diocesan school for girls, founded by the generous benefaction of the late Mrs. Abbie L. Waterman, who willed her house, a farm, and other property for the purpose, has had 510 boarding pupils, besides 154 in its special and day departments. The Rev. Dr. Fleetwood, rector from the day of opening, is proud of having issued diplomas to 114 who have earned the distinction. Its last year was the most successful, numerically and otherwise. The registration for the ensuing term is already up to that of the corresponding time last year; when, even with the recent additions to the plant, several applicants had to be refused for want of accommodation.

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